SAINT PAVLS

TRIUMPH,

OR,

Cygnea illa & dulciſsima Cantio,

That Swan-like and moſt ſweet Song, of that learned and faithfull Servant of GOD, Maſt. IOHN RANDALL, Bachelor of Divinitie.

Vttered by him (in an eleven SERMONS upon the eight Chapter of S. PAUL his Epiſtle to the Romanes, verſ. 38. 39.) lately before his death, in the time of his great and heavie Affliction, and upon the Communion dayes, eyther altogether, *or for the moſt part.*

The ſecond time publiſhed, reviſed, corrected, and enlarged with two Tables at the end of the Booke (the firſt ſhewing and directing to the maine and choice things handled in this Treatiſe; the ſecond, directing to the chiefe places of Scripture quoted and expounded in this Treatiſe.)

By William Holbrooke, *Preacher of the word of God.*

LONDON,
Printed for *R. Redmer* and *N. Newbery*, and are to be ſould at the ſigne of the Starre in Popes-head-Alley.
Anno Dom. 1626.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

TO Mr. DOCTOR CHAMBERS, DOCTOR of Diuinitie, and Paſtor of Saint Andrewes Hubbart in little Eaſtcheape London, and to M. *Matthew de Queſter*, M. *Richard Stretton*, M. *Thomas Oliue*, M. *Robert Wood*, M. *Edward Madeſon*, M. *Giles de Buſt*, and to the reſt of the Pariſhioners of the ſaid Pariſh; All grace and happineſſe in this life, and that which is to come.

Maſter Doctor, and you the reſt my louing friends, it is no inſolete nor unwarrantable courſe, for men to be publiſhers of the Labours of others, and to have a hand in bringing them forth into the view of the world, and that after the death of the Authors of them, if wee eyther conſider the examples of the ſeruants of God in holy writ; as firſt, of the men of *Hezekiah*, concerning diuers of *Salomons* Proverbes [a]; ſecondly, of *Salomon*, or ſome other, concerning the words of *Agur* [b]; and thirdly, of *Salomon* himſelfe, con-

a *Inſcript. cap.* 25. *Pro.*
b *Inſcript. cap.* 30. *Pro.*

concerning the words & counsell of his Mother to him[c]: Or, if wee consider the practise of holy men in all ages, both ancient and moderne, as, to instance in the writings of that late and worthy seruant of God Mr. *Perkins*, how many of them are extant, to his neuer dying fame? and yet most of them published by others after his death, as is plainely to be seene, if we looke but in the Title-pages of most of them: Wherin those worthies did (as it were) the office of spirituall Midwives, in helping such children to birth: And, had it not been great detriment to the Church of God present, and to come, and great pitty that such goodly children should haue bin brought to the birth, and there haue perished for want of some to help to bring them forth? Vpon consideration of this that hath been said, I haue afforded my helpe to the bringing forth of this ensuing Treatise, a worthy and excellent worke, of a learned and faithfull seruant of God (not long since deceased) well knowne to you and me. The excellency of it wil appear, first, if the particulars therin intreated of, be but generally considered; as first, the spirituall communion or coniunction that is betwixt God and the faithfull. Secondly, the bond of this coniunction, the loue of God. Thirdly, the ground of this coniunction, Christ Iesus. Fourthly, the speciall intereſt the faithful haue in him, and he in them. Fiftly, the certainty of the spirituall safety of Gods children amidst all dangers, & against all commers. Sixtly, the assurance the faithfull haue, and may haue, in this life, of Gods loue, and so of salvation. Seventhly, the Christian mans bearing of himselfe vp in, and against all danger, vpon this assurance, with a declaration and discovery of divers of our enemies, and what they can doe against us: If these be not excellent Theames, I know not what are. Secondly, the excellency of this work will appeare, if the strict and yet plaine and easie methode which is used therein, be considered, which will make it delightfull to euery one that readeth it, methode being to the

matter

c *Inscript. cap 31. Pro. Vide Aben. Ezra. Mercer. Iun. Cartw. Iansen. Muff. in hos locos.*

matter ſpoken and vttered, as faſhion to apparell, forme to building, and as *Pictures of Silver, to Apples of Gold*, which make much to the luſtre and beauty of the Apples, and cauſe them to be delightfull to, and to bee much deſired of the beholders. Thirdly, the excellency of this Treatiſe will appeare, if we conſider the ſeaſonableneſſe of its birth: It is borne and commeth forth in due time; For it entreateth at large of the afflictions & dangers to which the faithfull are and may be, ſubiect in this world, & furniſheth them with matter of ſupport, in, and againſt them all. And when, or in what time could this Argument bee more ſeaſonable than now, and at this time, wherein the Church and people of God are in ſuch diſtreſſe, hazzard, and danger, and the deſtroying Angell of God is ſo abroad in many places of the world, and all places almoſt filled with warres, and rumors of warres, and who knoweth when theſe things ſhall end? Fourthly, the excellency of this Treatiſe will appeare, if we conſider the fitneſſe of, & the enablements wherwith this man was enabled to write and ſpeake of this Subiect, which were very great & many, whether we conſider the endowments of Learning, nature, grace, or experience; for beſides the three former, he was a man experienced in afflictions, being then, when he ſtudied, writ, and preached theſe following Sermons, and for the ſpace of many yeares before, a man of many troubles, and of grievous, and of heavie afflictions, by which (through the gracious bleſſing and worke of Gods ſpirit) he was made (as holyer and better, ſo) fitter to write and ſpeake of the nature, kindes, degrees, and effects of troubles and afflictions, and of what they can doe, and of the ſupports in them, & againſt them. For, as every man is beſt able to ſpeake, and diſcourſe of that profeſſion, and the Myſteries thereof, of which he is[d], ſo is that man that is, and hath been long a man of troubles, fitteſt to write and ſpeake of them, and of all things belonging to them. That this man was, (both then when hee writ, and ſpake

Prou. 25. 11.

[d] *Nauita de ventis, de tauris narrat arator, Enumerat miles vulnera, paſtor oues.* Propert.

theſe Sermons, and had been for long time before) a man of troubles, and heavie afflictions, beſides the teſtimony of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to theſe following Sermons) doe plainely ſhew; his words are theſe: After a heavie burthen, of many heavie infirmities, and ſore afflictions, and hideous temptations, long endured, and ſtill continuing upon mee, I am come forth once againe to ſpeake in this place, not in any ſenſe of ſtrength recovered, nor yet in any lively hope of any ability to goe through with this great worke, but onely in obedience to Gods commandement, (who hath now brought mee, I know not how, unto this ſervice) and in faith alone. This Treatiſe (excellent as aforeſaid in ſo many reſpects) I have beene mooved to Dedicate to you, Mr. Doctor, and to you the reſt of my loving friends, for three reaſons. Firſt, becauſe I conceive that it doth more properly belong unto you, than to any other; for, to whom ſhould it belong, if not to you, Mr. Doctor, who ſucceed the Author of it in his Paſtorall charge? whereby you may ſee how, and with what kind of nouriſhment, he fed his, now your people: And to what people doth it more properly belong, than to you my loving friends, for whom it was firſt conceived, ſtudyed, penned, and preached? Secondly, that I might manifeſt my intire love and hearty well-wiſhing to you all, amongſt whom I have exerciſed my Miniſtery for the ſpace of nine yeares laſt paſt, and ſtill doe by the mercy of God. Thirdly, that I might bee a meanes of further knitting, and continuing you in unfained love one towards another, by ioyning you together in this Dedication of this worke, whom God hath, by his ſpeciall providence ioyned together in that neere band of relation, of Paſtor and People. That this may be, and that you, and all others to whom this Treatiſe ſhall come, may gaine as much ſpirituall good, as the Author, in ſtudying, penning, and preaching, and I in publiſhing deſire, I doe,

I doe, and will pray to him that is the God of love, and the giver of all good things, and that through him who is the Sonne of his love, and the meanes and way of all good things to us, even the Lord Iesus,

In whom I am yours in the

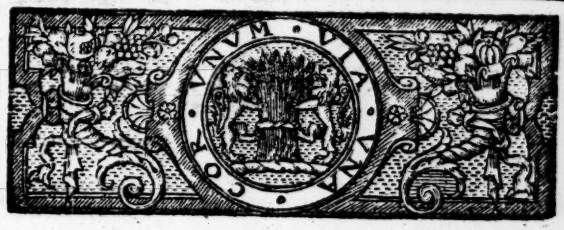
service of the Lord,

William Holbrooke.

To the Christian Reader

VNderstand (Christian Reader) that these following Sermons, were giuen by the Author (as they were written by his owne hand) to his louing friend M^r. Edward Misselden, *Merchant, who most Christianly, and willingly, vpon the first motion deliuered them vnto me, and condiscended to the publishing of them, knowing that* bonum, quo communius, eo melius, *a good thing the more common it is, the better it is, for which thou art much beholding to him: for by this meanes, thou hast these Sermons as they were penned and preached by the Author, without addition or detraction. Reade and meditate throughly vpon them, thou shalt not (I assure thee) repent thee of thy labour: for thou shalt finde therein much deepe, and necessary heauenly doctrine, and (through Gods blessing) be furnished with armour of proofe against all dangers and troubles whatsoeuer, that are vpon thee, or may befall thee in this life. Be thankefull to God for this, and all meanes of thy spirituall good, which he affordeth thee; and forget not to pray for him, who forgetteth not to pray for thee and the whole Church of God, and who will euer bee thine in the seruice of the Lord,*

William Holbrooke.



SAINT PAVLS TRIVMPH,

OR

The SAINTS Coniunction with GOD, and ſupport in TROVBLES.

In the 116. *Pſalme, verſe* 10. *the Prophet* Dauid *ſpeaks thus of himſelfe,* I beleeued, and therfore did I ſpeake. *In imitation of the practiſe of the Prophet, the Apoſtle* Paul, 2. *Cor.* 4. 13. *takes vp the very ſame ſpeech:* We alſo beleeue *(ſaith he)* and therefore wee ſpeake. *And in imitation of that practiſe, both of the Prophet and of the Apoſtle, I am now come here to ſpeak (as God ſhall enable mee) that which God hath enabled mee to beleeue: I beleeue that which I ſpeake, and I ſpeake that which I beleeue, and becauſe I beleeue it, therefore I ſpeake it: And what is that which I beleeue and ſpeake? Euen the very ſame matter and words, which the Apoſtle* Paul *beleeued and ſpake in the depth of his Afflictions.*

THE

THE FIRST SERMON.

ROM. 8. Vers. 38. 39.

For I am perswaded, (or I am sure,) that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.

FOr *I am perswaded, (or I am sure, &c.)* It being the ordinary portion of all Gods children to suffer many afflictions in this life; It was therefore the ordinary practise of the *Apostles*, to minister comfort and consolation to all Gods children against all their sufferings. Thus the *Apostle* heere in this place, to comfort himselfe, and the faithfull against all afflictions, propounds two considerations: First, what the afflictions are that may befall Gods children; Secondly, what harme they can doe them. And this hee doth from the 35. verse. First, what the afflictions are that Gods children are subiect to in this life; and they are of all sorts, sore and heauy, Tribulation, Distresse, Persecution, Famine, Nakednesse, Perill, Sword, &c. Secondly, what harme can they do to Gods children? He doth not exempt vs from any bodily dangers, (for therein we are as

other

other men) but they cannot endanger our ſpirituall eſtate, to deprive vs of that, they cannot ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord; for ſo the queſtion intends, *verſe 35. Who ſhall ſeparate vs from the loue of Chriſt?* ſhal Tribulation, or Diſtreſſe? As who ſhould ſay, nothing can: No, they are ſo far from doing vs harme in our ſpirituall eſtate, as that contrariwiſe, we are much the better for them, in that kinde: *In all theſe things we are conquerors, and more then conquerors, through him that loued vs, verſe 37.* And hereupon the Apoſtle growes to a peremptory reſolution, and determines the matter clearely, both on his owne part, & on the part of all the faithfull, *That neither life, nor death, nor Angels, nor Principalities, &c. ſhall euer ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord, verſe 38. 39.*

The parts of this Scripture are two: Firſt, the Apoſtles reſolution, *that neither life nor death, &c. ſhal euer ſeparate him from the loue of God:* Secondly his proteſtation of this his reſolution, *I am perſwaded (or I am ſure of it.)* Firſt, the Apoſtles reſolutiō, *that nothing ſhal ſeparate him, &c.* The ſubſtance & effect whereof is this; that true beleeuers can neuer fall away vtterly from grace: which he expreſſeth in theſe termes, *that nothing can ſeparate vs, &c.* So long as God loues vs, we can neuer vtterly fall away from grace: But God loues vs alwayes; nothing can ſeparate vs from his loue: Therefore we can neuer vtterly fall away from grace. And that he might not ſeeme to ſpeake vnaduiſedly, or raſhly, he knowes not what, therefore he caſts vp his

reckoning before-hand, as the wiſe King doth before he vndertakes warre, *Luke* 14.31. So doth the Apoſtle foreſee, & ſet before his eies, all the cauſes and dangers of falling away that may be thought of, and then heartens himſelfe againſt them all, *againſt death, againſt life, againſt Angels, &c.* and againſt all commers; neuer ſhal *any thing ſeparate vs from the loue of God, neither death, nor life,* ſaith the Apoſtle: What danger ſoeuer befals vs, it befals vs either in our life, or in our death; but neither in *death, nor in life, ſhal any thing ſeparate vs,* (ſaith the Apoſtle,) therefore nothing can. Yea, but yet we may be ouermatched with mighty enemies, which are too ſtrong for vs, as *Angels, Principalities, Powers*; the Apoſtle continues his reſolution, that God is infinitely more ſtrong & mighty to ſaue vs, then all our enemies are to deſtroy vs, and therefore ſaith, *nor Angels, nor Principalities, nor Powers, ſhal euer preuaile againſt vs*: Yea, but though our preſent ſtate be good enough, yet things to come are vncertaine; we know not yet how hardly we may be beſtead hereafter vpon our death-beds, &c. But ſaith the Apoſtle, all ſhalbe wel then too; our God is not a God a farre off, but at hand too; our louing God is not onely for the time preſent, but for the time to come, euen for all eternity, his loue neuer changeth: And therefore as our ſtate is good for the preſent, ſo it is for the time to come, God hath ſecured vs for that too, *neither things preſent, nor things to come.* Yea, but there is a great *height* aboue vs, we may be ſnatched vp of that, & a great *depth* below vs, we may be ſwallowed vp of that. No,

ſaith

faith the Apoſtle, our God that loues vs, rules in al things, both in the *higheſt heights*, & in the *loweſt depths* that are, and therfore it is neither the *height* of *Heauen*, nor the *depth* of *Hell*, *that can ſeparate vs:* Yea, but there are infinite Creatures in the world, & we know not what miſchiefe they may do vs: but, ſaith the Apoſtle, they are but creatures, and therefore in the hands and diſpoſing of God their Creator, who is our louing Father in Chriſt Ieſus, and therefore not any one of them can, nor all of them together ſhall, *be able to ſeparate vs, &c.*

Now ſecondly of his proteſtation, *I am perſwaded, or I am ſure of it.* It is not a bare conceit, but a full perſwaſion in me: I doe not goe by thinkings and gueſſings, but vpon a ſure ground, I am ſure of it, and here I make it knowne to all the world; be it knowne to the faithfull, for their comfort and reioycing; be it knowne to the wicked, for their terrour and aſtoniſhment; be it knowne to the Angels in heauen; and be it knowne to the Diuels in hell, that I am perſwaded, that I am confident in it, *that neither death nor life, &c. Oh Paul,* great was thy faith! Oh thou beleeuing Man or Woman whatſoeuer thou art, labour and ſtriue thou to get this perſwaſion into thy heart, and if thou canſt not get this full perſwaſion which was in the Apoſtle, yet labour to be a true Beleeuer, make ſure worke for that, & then *Paul* doth here aſſure thee, as himſelfe, that neither *death, nor life, &c. ſhall euer be able to ſeparate thee from the loue of God in Chriſt Ieſus:* for *Paul* doth not ſpeake this only in particular of *himſelfe*, but of *vs*, putting it the caſe

of euery beleeuing man and woman: Hee ſaith not nothing can ſeparate *mee*, but *vs*; that is, all the faithfull: and ſurely hee had the Spirit, and could not be deceiued, and therefore what was his caſe, is ours. I am ſure not any thing can ſeparate mee; & I am ſure not any thing ſhall ſeparate them, whoſoeuer they be, that haue ſauing faith: For, *I am perſwaded*, ſaith the Apoſtle, *that neither death, nor life, nor Angels; &c. ſhall bee able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.*

Now for my more orderly proceeding, and your better vnderſtanding, I will caſt this Scripture into this mould: The whole ſubſtance of the Text, doth ſpend and empty it ſelfe into theſe ſeuen particulars. Firſt, is a matter of Implication, and that is, that there is a Communion or Coniunction betwixt God and the faithfull. Separation preſuppoſeth Coniunction: when the Apoſtle ſaith, *nothing can ſeparate vs from God*, it is neceſſarily implyed, that there is a Coniunction betwixt God and vs: for things that were neuer ioined together, cannot bee ſaid to bee ſeparated one from the other. Then ſecondly, hee expreſſeth the bond of this Coninnction, & that is, the *loue of God*. Thirdly, hee ſhewes the ground and foundation of this Bond and Coniunction, and that is, *Chriſt Ieſus our Lord*. Fourthly, he declares a ſpeciall intereſt that the faithfull haue in Chriſt Ieſus, by a note of neer and ſpeciall reference betwixt Chriſt and the faithfull, *our Lord*. Fiftly, the Apoſtle auoucheth the certainty of the ſafety of Gods

Gods children amidſt all dangers, *nothing can ſeparate vs*: and this he enlargeth in many particular dangers, euen the greateſt that can bee imagined, *Death, life, &c.* Sixthly, he proteſts his confidence which he hath concerning this their ſafety, as being the vndoubted truth of God, *I am perſwaded, (or I am ſure, &c.)* Seuenthly, he bears vp himſelf boldly vpon this aſſurance, againſt all afflictions and dangers that euer did, or euer could befall him: for this is the main drift of this whole diſcourſe, being propounded by way of a reaſon, *for I am ſure.* Why doth he inſult ouer all theſe? Becauſe he is ſure, and bold againſt them all.

Now to the particulars; & firſt for the matter of Implication, the doctrin is this; All true beleeuers are ioined to God in Chriſt, & haue a gracious and an holy and ſpirituall Communion and fellowſhip with him. The point is but implyed here, and therefore I muſt not be very large in it; but yet, becauſe it is ſo implyed, as being one ſpeciall meanes of our ſtanding faſt in the ſtate of grace, it muſt not bee left vntoucht, nor yet too ſparingly handled. It is a doctrine hard to bee vnderſtood, and I dare ſay, it paſſeth the capacity of man, to vnderſtand it in the perfection of it: I ſay, it is hard to bee vnderſtood, but it is harder to bee beleeved, but hardeſt of all to be practiſed. We wil ſpeak ſomwhat of it therfore, firſt, by way of Explication, that ſo we may the better vnderſtand it: ſecondly, ſomwhat by way of Confirmation, that we may the better beleeue it: thirdly, ſomewhat by way of Application, that wee may the better practiſe it. *Doct.*

Explication.

First, for Explication; there is a twofold Communion with God, one generall, the other speciall: the generall is common to all the Creatures; all haue communion with God, *they in him, and he in them; they in him as their Creator, he in them, as his Creatures:* And this communion they haue with God in Christ too, *who is the first begotten of euery Creature, & in him all things consist, Colos.* 1.15.17. as if he should say, Christ hath Communion with God, for he is the *Image of the inuisible God:* the creatures haue cōmunion with Chirst, for *he is the first begotten of euery Creature, and in him all consist;* and so consequently, all the Creatures haue some kinde of Communion with God. The speciall Communion is twofold, either that Communion which the Angels haue with God, or that men haue with God; the first we will let passe, as not so incident to the point in hand: For the second, the Communion which men haue with God, it is of two sorts also, generall or speciall: Generall, which all men haue with God by nature, as men; for Christ hauing taken vpon him the whole nature of mankind, all men doe Communicate with him; as he is man they partake with him, & he with them, as man with man, as the Apostle shewes, *Heb.* 2.14. *For as much as the Children were partakers of flesh & bloud, he also himselfe likewise tooke part with them, &c.* The speciall Communion is that which we haue with God through Christ by grace, and this likewise is of two sorts, either in the outward meanes, or in the inward truth of grace: In the outward meanes of grace, & this is the case of all Professors

Profeſſors of the Goſpell, that are outwardly called to the Communion of the word & of the Sacraments, they haue Communion with God in Chriſt, in reſpect of the outward meanes of grace, and are reputed members of Chriſts Body, and this they haue, as Chriſt is head of the Church viſible. In the inward truth of grace; and this is proper and peculiar to the faithfull onely, that are effectually called, and by faith truely ingrafted into Chriſt; & this Communion they haue with God in Chriſt, as Chriſt is the head of the Church inuiſible, that is, of the whole company of Gods choſen, and this is the true Communion here intended: Vnderſtand it thus; God loues his choſen freely in Chriſt Ieſus, and in his loue, giues his Spirit to his choſen; by his Spirit, he workes faith into their hearts; by faith Chriſt dwels within them, and is made one with them, and they with him, and ſo in him they are made one with God: ſo then, if ye aske me what this Communion is? I ſay it is our vniting or ioyning to God; If ye aske me who are the perſons that are ioyned? they are true Beleeuers, all they, and none elſe; If ye aske me, in whom they are ioyned? I ſay in Chriſt Ieſus: Laſtly, if yee aske me what manner of Communion this is? I ſay, it is by grace, and by the Spirit, & therefore it is a ſpirituall and holy Communion: and ſo you haue the whole Doctrine, and euery branch of it plainely cleared and opened. So much for Explication.

Confirmation.

Now ſecondly for Confirmation, and that ſhal be both by Scriptures & Reaſons: Firſt by Scripture,

1. By Scripture.

ture, 2 *Pet.* 1.4. *We are made partakers of the godly (or diuine) nature, &c.* True Beleeuers are not only made partakers of Gods blessings, or of his gifts, but of Gods nature and being: And how? not by way of partition, as if some part of the godly Nature were taken from God, & giuen to vs, for that is impossible, the diuine nature can neuer be diuided; but by way of Communion, as communicating in the nature of God by a blessed vnion, 1. *Cor.* 6.17. *He that is ioyned to the Lord, is one Spirit* The Apostle here affirmes two things of euery true beleeuer; First, that euery true beleeuer is ioyned or glewed to the Lord, as the word signifies. Secondly, the proceede of it, and that is this, that they are one Spirit: Euery true Beleeuer is ioyned or glewed to the Lord; there is our Coniunction: Euery Beleeuer that is ioyned to the Lord, is one spirit; there is the proceed of this Coniunction, euen to an holy & sound cõmunion. The Scripture speakes yet more particularly, affirming, that we are not onely ioyned to Gods being and nature, but to euery person in the God-head. This blessed Communion is made betwixt vs and the whole blessed Trinity, the Father, Son, & holy Ghost, as in the 1. of *Iohn* 1.3. *Our fellowship is with the Father, & with his Son Iesus Christ,* there is our Communion with the Father, and with the Son. 1 *Cor.* 1.9. *Tee were called vnto the fellowship of his Sonne Iesus Christ*; there is our Communion with the Sonne: and in the 2 *Cor.* 13.14. *The Communion of the holy Ghost be with you all, &c.* there is our Communion with the holy Ghost: We haue this

this Communion therfore with God the Father, God the Son, and God the holy Ghoſt. In preciſe termes, take it thus; we haue a Communion with God in Chriſt, through the Spirit: God the Father is the ſubiect to whom we are vnited, Chriſt is the Mediator in whom we are vnited, the holy Spirit is the worker by whom we are thus ioined and vnited. God loues vs freely, and in his loue giues vs his Spirit, and thereby workes Faith in our hearts, and by Faith, and by the Spirit, Chriſt is made one with vs, and we with him, and in him we are made one with God. So much for proofes by Scripture.

Confirmation by reaſons.

The reaſons why there is ſuch a Communion of the faithfull with God, are theſe. The firſt reaſon is, the *Loue of God to them*, Ezek. 16. 8. *When I paſſed by thee, and looked vpon thee, behold, thy time was the time of loue, and I ſpread my skirt ouer thee, and couered thy nakednesſe, yea, I ſware vnto thee, and entred into a couenant with thee, ſaith the Lord God, and thou becameſt mine.* What is the reaſon that the Lord did all this for his people? It was his loue, *it was the time of loue*, and therefore hee did ioine them to himſelfe, and made them his. Yet further, our Communion with God in Chriſt, is compared to a *Marriage*, in Scripture, *Hoſea* 2. 19. 23. *Epheſ.* 5. 31. 32. Now why doth a man marry a woman? Is it not becauſe he loues her? elſe hee diſſembles; but God cannot diſſemble: and therefore the maine reaſon why God marries vs, and makes vs one with himſelfe, is this, Becauſe he loues vs. *Reaſon* 1.

Secõdly, the mediation of Christ makes this cõ-
munion; God is in Christ, and the beleeuer is in
Christ, & there is the communion, the beleeuer is
one with God in Christ. Christ by his incarnation
makes this cõmunion, by his interceſſion he pro-
9 cures it, & by his death he doth purchaſe it, & by
our ſanctification he applies it, & makes it ours. By
his incarnation he makes it: for Christ being God,
& coming down, & taking our nature vpon him,
becomes man, then there is *Emanuel, God with vs*,
Mat. 1.23. not only God with Christ, as he being
made one with God, *but God with vs*, as wee
through Christ being made one with God, and he
with vs. Secondly, in his interceſsion he procures
it, as *Ioh.* 17.20.21.22. *Neither pray I for theſe alone,
but for them alſo, that ſhall beleeue in mee through
their word, that they may all be one, as thou Father
art in me, and I in thee, that they alſo may bee one in
vs.* Here Christ praies for all true Beleeuers, and
what is his requeſt? *that they all may bee one, &c.*
that is, that there may be an *holy Communion*, not
only betwixt themſelues, but betwixt them and
God alſo; & ſurely Christs praier was neuer de-
nied, *but God heares him alwaies*, *Iohn* 11.42. ther-
fore if he hath praied for it, he hath procured it.
Thirdly, by his death hee purchaſed it, *Reu.* 5.9.
Thou haſt redeemed vs to God by thy bloud, &c.
Christ hath bought vs, and paid dearely for vs, e-
uen his owne precious bloud; and whom hath he
bought vs to? *to God*, that we might be his, that
is, that hee may owne vs as his people, and that
we may owne him as our God. Fourthly, hee ap-
plies

plies it to vs, and makes it ours in our *Sanctification*. *Heb.*2.11. *For both he that ſanctifieth, and they which are ſanctified, are all one.* Till we are ſanctified, wee are neuer truly ioined to God, but when once we are ſanctified, that is, when we begin to be truly holy in our hearts, & in our liues, then are we already admitted into this bleſſed Communion with Chriſt, & ſo with God; then he that doth ſanctifie, and they that are ſanctified, are all one.

Reaſon 3. Thirdly, the bond of the Spirit is another reareaſon of it: Gods Spirit hath a ſpeciall intercourſe, and doth manage this whole buſineſſe betwixt God and vs, *Gal.*4.6. *God hath ſent forth the Spirit of his Sonne into our hearts, crying Abba Father.* God ſends his Spirit into our hearts; thereby God communicates with vs, as with his Sonnes: by this Spirit we cry *Abba Father*, and thereby we communicate with God, as with our heauenly Father; there is Gods communion with vs, and ours with him. All the exerciſes of Gods communion with vs, are carried by his Spirit: If he teach vs, hee doth it by his Spirit, if hee comforts vs, he comforts vs by his Spirit, if he adopt vs, he adopts vs by his Spirit, if hee ſeales vs, if he ſanctifies vs, he doth it by his Spirit: whatſoeuer God doth to vs in this communion, he doth it all by his Spirit. And on the other ſide, all the exerciſes of our communion with God, are carried by his Spirit: If we pray, we pray by the Spirit, if we beleeue, we doe it by the Spirit, if we loue God, if we obey God, we do it by the Spirit; that we pray to God, that we beleeue in God, that we

hope in God, loue and obey God, it is all by the Spirit of God; there is one and the ſame Spirit in God and in vs: therefore the bond of the Spirit, is one ſpeciall cauſe of this communion which we haue with God.

Reaſon 4. The laſt reaſon is from the nature of faith, which is of this nature, that it vnites & ioines the ſubiect or perſon beleeuing, to the obiect or thing beleeued, and makes them one, *By faith we are ingrafted into Chriſt, Rom.* 11.19.20. As a ſcience is ingrafted into a ſtock, & as that growes to be one with the ſtock, ſo is the ſoule that is ingrafted into Chriſt, it growes one with Chriſt; *Chriſt dwels in our hearts by faith, Eph.*3.17. And that is a bleſſed communion and coniunction betwixt Chriſt and the true beleeuer. If wee beleeue, preſently wee haue poſſeſſion of Chriſt in our hearts, *an holy & an heauenly gift: By faith we eate the fleſh of Chriſt, and drink his bloud, Iohn* 6.47.54. *And whoſoeuer eateth Chriſts fleſh, and drinketh his bloud, he liues in Chriſt, and Chriſt in him, verſ.*57. Here is an holy & an heauenly communion. See the liuely experience of this vniting power of faith, in the caſe of *Thomas, Iohn* 20.27.28. He would not beleeue, our Sauiour perſwades him to be ruled by him, and not to be obſtinate, *not to be faithleſs, but faithfull*; ſo ſoon as euer he beleeued, he cries out, *My Lord, and my God:* ſo that by beleeuing in God, God becomes our God, & by beleeuing in the Lord, the Lord becomes our Lord; he is ours, and wee are his, this makes the vnion. And ſo much be ſpoken for matter of Confirmation.

Now

Now lastly we come to speak somewhat by way of Application, for the practise of Christians; and the vses for Application are of two sorts: the first sort of vses are for all men in generall; the second sort, are for those that haue found this fauour at Gods hand, to attaine vnto his blessed Communion. First, in generall for all men, & that is for reproofe; It serues to reproue a common errour amongst vs: generally men thinke, we shal be saued by *Iesus Christ*, as he is without vs; for thus we imagine, that Christ came downe from heauen, & tooke our nature vpon him, dyed for sinners, and is ascended into *Heauen* to make intercession for the Church, and whosoeuer beleeues thus of him, shall surely be saued by him. A graceless conceit, such as hardens many thousands in their ignorance, vnbeleefe, & disobedience, and carries them smooth to hell: *Oh my Brethren*! let vs not be deceiued, *Christ Iesus* indeed is a Sauiour, & a perfect Sauiour, but he neuer saued any but such as had Communion with him, that were in him and he in them; they in him by faith, he in them by his Spirit, else they can neuer be saued. 2 *Cor.* 5. 17. and *Rom.* 8. 1. *There is no condemnation to them that are in Christ Iesus*: Till we be in Christ, we are most damnable wretches; if euer we will escape damnation, we must be in Christ, *and Christ must be in vs*, else we are Reprobates, 2 *Cor.* 13. 15. Hearken thou carnal Professor, that thinkest to be saued by Christ, as he is without thee; but the *Holy Ghost* tels thee plainely, that except Christ be in thee, thou art but in the state of a Reprobate: *If any man*

2. *Vses in generall to all men.*

1.

haue not the Spirit of Christ, the same is none of his, *Rom.*8.9.10. To haue Christ within vs, is to haue his Spirit within vs, so that Christ must be in vs by his Spirit, if we will haue any part in him. It were a merry world for carnall Professors, if they might be saued by Christ, as he is without vs; Then the vncleane man, the proud man, the malicious, the couetous man, and the drunkard, & such like, might take their fill in sin, and yet sit downe and blesse themselues, and say, Oh there is a Sauiour in Heauen, Christ Iesus, who sits at the right hand of God, he will be mercifull vnto vs, & forgiue vs & saue vs: No, no, thou godlesse and graceleſſe person, there is no such way to heauen; Christ Iesus must be in thee by his Spirit, else he will neuer saue thee; thou must haue Christ thy Sauiour in thy heart, else thou hast no Christ thy Sauiour in heauen; Christ Iesus must be in thee to mortifie thy vncleaneneſſe, couetousneſſe, pride, &c. and to make thee repent of thy sinnes, and forsake them, and to cause thee to leade a new life, or else he will neuer take away thy sins. Deceiue not thy selfe; thou thinkest that thou art in a good case, & shalt be saued; I tell thee thou art in a damnable state, except Christ be in thee. It is very true, that Iesus Christ in his own person, as he is without vs, hath done and suffered all things that may cause and procure our saluation; and it is as true, that Christ Iesus must come and dwell within our hearts by his Spirit, to apply these his doings and sufferings to our hearts, else we can neuer haue any sauing benefit by him; as for example, Christ Iesus hath

in

in his owne perſon, by ſacrificing himſelfe on the Croſſe, offered a ſweet ſmelling ſacrifice to God his Father for my ſinnes; but yet except Chriſt come downe into my ſoule, by his Spirit, and perſwade me to beleeue it, and apply it to my ſelfe, I can haue no ſauing part in that his Sacrifice.

The ſecond Vſe is matter of Examination, to teach vs to examine our ſelues concerning this point, whether Chriſt be in vs. 2 *Cor.* 13. 5. *Proue your ſelues whether you are in the faith; Examine your ſelues,* ſaith the Apoſtle. Enter into a ſerious conſideration with your owne ſoules, & ſee whether you haue any part in this bleſſed communion with God, or not: This be ſure of, that whoſoeuer hath not in ſome true meaſure, this bleſſed communion with God, he hath an accurſed communion with the Diuell; there is no middle betwixt them. Therefore lay thy hand vpon thy heart, and examine thy ſelfe what cõmunion thou haſt with God in Chriſt, what knowledge and what faith thou haſt: Doſt thou know God in Chriſt? doſt thou beleeue in God through Chriſt? doſt thou worſhip God in Chriſt? and all this in truth of thy heart? then thou maieſt be well aſſured that thou art ioyned to God in Chriſt, elſe thou art without Chriſt, and ſo without God. To giue you a ſure & true Rule for this Tryall, which if you doe duly conſider, will neuer deceiue you; there are two infallible Euidences of this communion, the Spirit, and the fruits of the Spirit: Firſt, the ſpirit, 1. *Iohn* 4. 13. *Hereby we know that we dwell in him, & he in vs, becauſe he hath giuen vs of his Spirit.* The Apoſtle

2. *Vſe.* *To all men.*

ſtle makes this a certain note of our communion, and therefore if we haue the Spirit, we are ſure of it: Yea, but we may flatter our ſelues, that we haue the Spirit when we haue it not: That is true, but that is their owne errour and preſumption that do ſo: but yet if thou doeſt make a Trade of this Examination, thou ſhalt finde in time, that thou doeſt know it of a truth. He that hath the ſpirit indeed, knowes it as certainly, as he knowes he liues; only by practiſe, experience, and prayer, this is brought to paſſe. Secondly, the fruits of the ſpirit, (I will name but two,) *Mortification*, & *Quickning*; Mortifying the old man, and quickening of the new man, theſe are two infallible Euidences of our communion with God: Firſt, Mortification, *Gal.* 5.24. *They that are Chriſts haue crucified the fleſh with the affections and luſts*; Secondly, quickening, *Rom.* 8.11. *But if the ſpirit of him that raiſed vp Ieſus from the dead dwel in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his ſpirit that dwelleth in you*: And both theſe in the 10. verſe: *If Chriſt be in you, the body is dead becauſe of ſinne; but the Spirit is life for Righteouſneſſe ſake.* Now examine thy ſelf by theſe Rules: Thou ſayeſt thou hopeſt to be ſaued by Chriſt, then ſhew that thou haſt the ſpirit, and the fruits of the ſpirit: Looke wel therefore into thy heart, what portion of the ſpirit haſt thou? Doth the ſpirit of God beare witneſſe to thy ſpirit that thou art Gods? Againe, examine thy ſelfe what fruits of the ſpirit are in thee; what mortification haſt thou? doeſt thou ſtriue againſt thy corruptions? doeſt thou

mortifie

mortifie thy earthly luſts? doeſt thou finde that ſin dyes, & thy ſecret corruptions waſte and conſume daily in thee? If thou doeſt, then haſt thou a bleſſed cõmunion with Chriſt Ieſus in his death; for it is by the power of his death that this is wrought in thee. Secondly, what quickening haſt thou? what newneſſe of heart and life? what zeale for Gods glory? what delight in Gods Commandements? what comfort haſt thou in prayer? what care & conſcience haſt thou to leade a godly life? &c. If thou findeſt theſe things in thee, then thou haſt a bleſſed communion with Chriſt in his reſurrection; for this is our cõmunion with Chriſt, to communicate with him both in his death & in his reſurrection; and both theſe haue we by his ſpirit: but if thou doſt not find theſe things in thee, certainely as yet thou art in a miſerable caſe.

4. Vſes to the faithfull onely.

The ſecond ſort of Vſes for thoſe that haue attained this fauour at Gods hands, to enioy this bleſſed communion, are theſe. *1.* Firſt, we that haue found this, ſhould carry our ſelues worthy of it: Hath God admitted vs to this happy communion with himſelfe? & will not we carry our ſelues anſwerably? If ſome great man ſhould admit vs into fellowſhip with him, we would be careful how we carry our ſelues, we would be ruled by him, loue that he loues, &c. then let vs doe ſo with God; He hath admitted vs into fellowſhip with himſelfe; let vs therefore be ruled by his ſpirit; Let vs be carefull to pleaſe him, fearefull to offend him; Let vs do his will, & not our owne wills; Let vs loue that which he loues; Let vs loue his children and

his Religion,& Righteouſneſſe and Holineſſe,becauſe God loues them: And let vs hate that which he hates;Let vs hate our ſins & corruptions, 1.*Iohn* 1.6.*If we ſay we haue fellowſhip with him,and walke in darkeneſſe,we lye:* The ſpirit giues them the lye in their face,that ſay they haue fellowſhip with God & yet liue in ſin. Before we enter into this league and Communion with God, we are at our owne hands; happely we eate & drink with thedrunken, we ſmite our fellow ſeruants,we walke in the luſts of our owne eyes,we prophane the Sabbath, and ſuch like: but when once we are admitted into fellowſhip with God, then we are bound to our good behauiour;our Eyes,Hands,Senſes,Limbes all the parts of our bodies,& powers of our ſoules are wholly conſecrated,and deuoted to Gods ſeruice. As the Apoſtle ſpeakes of Fornication, 1 *Cor.* 6.11.15.(A common. ſinne in the Church of *Corinth*,& too common amongſt vs;)So we may ſay of euery ſin,for ſo the force of this Reaſon extends it to all other ſins,as well as to that: *Shall we take the members of Chriſt,& make them the mẽbers of an Harlot? God forbid.* So we may ſay of pride, Drunkenneſſe,& other ſins; Shall I take the members of Chriſt, and make them the members of a Drunkard,or of a proud perſon? God forbid;*No,if any be in Chriſt,let him be a new creature:Old things are paſſed,and behold all things are become new,*2 *Cor.* 5.17.If any man haue beene a Drunkard, let him now learne to liue ſoberly; If any man haue bin a Sabbath-breaker,or a ſwearer,or a lewd liuer,now that he is in Chriſt, he muſt be a new Creature:

Away

Away with all thy old ſinnes, and ſee that all be new within thee: Decke thy ſelfe with all ſpirituall graces, Faith, and Repentance, and Loue, &c. keepe them alwayes in exerciſe, that ſo thou maiſt be alwayes gracious in Gods eyes, euer hauing your Lamps burning; and thus we ſhall walke worthy of this bleſſed communion.

Vſe 2. Foure things to be practiſed for the increaſe of this Communion.

Secondly, this teacheth vs to maintain this communion, and to encreaſe it in our ſelues, and grow vp in it; Firſt, by Prayer, *Pſal.* 86. 11. *Knit (or vnite) my heart vnto thee*, ſaith the Prophet; or make my heart one with thee: and *Ioh.* 17. 20. our Sauiour prayes for his Diſciples that they might haue this communion. Now *Dauid* and the Diſciples had this communion before, but yet they pray for the increaſe of it; & if we ask, we ſhal receiue. Secondly, we muſt ſeeke to maintaine and increaſe this Communion by the Miniſtery of the word, 1 *Pet.* 2. 2. 3. Haſt thou taſted how bountifull the Lord hath beene to thee, in working this bleſſed Communion betwixt him and thee by his Word? then labour to be further confirmed in it by that word. Thirdly, the Sacraments are forcible meanes to maintaine this Communion, eſpecially the Lords Supper; for there God admits vs to his owne Table, feedes vs with the precious Body & Bloud of his owne Son; What communion can be greater then this? Beſides, heere in this Sacrament the meanes of this our communion, the Body and Bloud of Chriſt are tendred ſenſibly vnto vs, to our hands, and to our mouthes: Then as the hand takes hold, & the mouth receiues the outward Ele-

1.

2.

3.

ments, ſo let the heart take hold on Chriſt crucified, for our further cõmunion with him. We neuer ſauingly meditate on Chriſt, but we eate Chriſt; but when we come to the Lords Supper, there we do more ſenſibly feede vpon him: We haue the Signes, the Bread and Wine, & the Miniſters ſpeciall Application; This is *my Body* which was broken *for thee*, *my Bloud* which was ſhed *for thee, &c.* this is a great help to vs. And whoſoeuer receiues this Sacrament beleeuingly, as the Miniſter giues him the Bread and Wine, ſo God conuaies Chriſt into his heart by his Spirit. Laſtly, euery of vs that comes to this Sacrament, muſt renew his Couenant with God, & bind himſelfe to be a truer ſeruant to God then euer before, elſe he can haue no cõmunion with Chriſt in this Sacrament. Fourthly, that we may maintain & grow vp in this happy communion, we muſt make much of the ſmalleſt portion thereof; the leaſt reliſh of Gods fauour, the leaſt motions of the Spirit, the leaſt degree of Sanctification, the leaſt meaſure of true grace: make much of that little thou haſt, and vſe it well, and be ſure thou ſhalt haue more, *Matt.* 23. 21. 23. the Seruant that doth imploy his little well, ſhall be made Ruler ouer much.

Vſe. 3. The third Vſe is, to teach vs thankfulneſſe: We muſt acknowledge, admire, & be rauiſhed with the thought of the infinite goodneſſe of God in aſſuming thee, and ioyning thee to himſelfe. This our bleſſed communion in Chriſt, is infinitely more then if the greateſt Potentate of the earth ſhould take the meaneſt man that is to be his Fauourite,

or

or the baſeſt woman that is to be his Spouſe; for here the great God of heauen & earth, the King of Kings, makes vs his Fauourites, & his Spouſe, his owne aſſociates, both in grace and glory. Let vs therefore conſider this aright, & poure forth our ſoules in thankfulneſſe to God for this infinite mercy. To prouoke vs the more to thankfulneſſe, let vs ſolace our ſelues in this Garden of *Eden*, (for this is the Paradice of God.) Let vs behold and admire the particular paſſages betwixt God and vs in this bleſſed communion; God knowes vs, and we know God; he walkes & talkes with vs, & we with him; he couenants with vs, and we with him, *Hoſea* 2.23. he loues and honours vs, and we loue & honour him; he liues, and dwels, & delights in vs, and we liue, and dwell, and delight in him. In admiration of this great mercy of God, let euery one of vs breake forth and ſay; Oh glorious God, how infinitely good art thou to my poore ſoule! Oh my poore ſoule, how infinitely thankefull oughteſt thou to be to thy glorious God!

The laſt Vſe is for Comfort, & for ſingular conſolatiõ to al true beleeuers. It is a great comfort to vs, that God is with vs, and we with him: But that God ſhould be in vs, & we in God; that he ſhould be one with vs, and we one with him, this is the comfort of all comforts. For being thus with vs, then if afflictions, temptations, perſecutiõs, death, men, or diuels, can preuaile againſt God & Chriſt, then may they preuaile againſt vs: But if God and Chriſt be ſtronger then all the aduerſary powers, that are or can be againſt vs, then ſurely they ſhall *Vſe.* 4.

neuer preuaile against vs, that are one with God in *Christ Iesus*.

FINIS.

The second SERMON, vpon Rom. 8. two last verses.

For I am perswaded, (or I am sure,) that neither death nor life, &c.

I Haue shewed the Dependance & Connexion of these words with the former, from the 35. *verse*. Also I haue shewed you that they containe two parts; First, the Apostles resolution, *neither death, nor life, nor Angels, &c. should separate him, &c.* Secondly, his protestation, *I am perswaded, or I am sure of it.* I also opened the meaning of the words, as you may remember, which I will not now stand to repeate; only remember, that I cast this Scripture into this mould, & shewed you that it spent it selfe into these particulars. First, that which the Apostle implies, namely, that there is a coniunction betwixt God and true beleeuers, implied in the word *separate*. Secondly, the bond of this communion, and that is the *loue of God*. Thirdly, the Apostle shewes the ground, both of this bond, and of this communion, and that is *Iesus Christ*. Fourthly, hee declares that there is a neere interest betwixt Christ and the faithfull, *our Lord*. Fiftly, he auoucheth the safety of Gods children in the middest of all dangers; *nothing shall separate them, &c.* & inlargeth it in many particulars, *neither death nor life*. Sixtly, he

hee proteſts the confidence hee hath concerning this his ſafety, *I am perſwaded, or I am ſure.* Laſtly, he beares himſelfe boldly vpon this aſſurance, that neither any thing that hath or ſhall befall him, *ſhall ſeparate him from the loue of God.* We haue begun with the firſt particular, the matter of Implication, & the point was this, namely, That all true beleeuers are ioined to God in Chriſt, and haue a holy, and ſpirituall, and gracious communion and fellowſhip with him. Of this wee ſpake the laſt time, as time did permit.

2. *Doct.* Now we are to come to the ſecond point, the bond of this holy communion betwixt God and vs, and that is, *the loue of God.* The Doctrine is this, That the bond of that holy communion which is betwixt God & true beleeuers, is Gods loue to them. The bond of that holy communion, which true beleeuers haue with God in Chriſt, is the loue of God. The Doctrine ariſeth thus; the Apoſtle ſpeaking of the impoſsibility of ſeparating vs from God, or from our communion with God, expreſſeth it thus: nothing can ſeparate vs from the loue of God; therby giving vs plainely to vnderſtand, that the bond whereby wee are ſo faſt ioined to God in Chriſt, ſo as nothing can ſeparate vs, is this, the loue of God towards vs. I will ſpeake ſomewhat by way of Explication; and certaine queſtions there are to bee propounded and anſwered therein. The firſt queſtion is, Whether this loue of God here ſpoken of, may not be meant of our loue to God, aſwell as of his loue to vs, for ſo ſome expound it? and

Explication, conſiſting in three queſtions and anſwers.

it

it agrees well with the phraſe; for ſo ſometimes in Scripture, the loue of God is taken for Gods loue to vs, and ſometime for our loue to God: And alſo it agrees well with the drift of this place, which is to ſhew the certainty of the faithfull in the ſtate of grace; not onely that nothing can remoue God from vs, that he ſhould ceaſe to loue vs, but alſo that nothing ſhall remoue vs from God, that we ſhonld ceaſe to loue him. And it agrees well with the nature of our communion with God: for this being a mutuall communion, aſwell on our part with God, as on his part with vs (for, as he ſaith to vs, *thou art my People*, ſo wee ſay to him, *thou art my God*, *Hoſea* 2.23.) therfore there is neceſſary vſe aſwell of our loue to him, as of his to vs, for the vpholding of this communion. I anſwer, the loue of God here ſpoken of, is meant directly and properly of Gods loue to vs, and not of our loue to God: for it muſt be vnderſtood of ſuch a loue that never failes; But alas, our loue to God doth faile many times, but Gods loue to vs neuer failes: therfore it muſt be meant of Gods loue to vs, and not of our loue to God. There is indeed a great vſe and an abſolute neceſsity of our loue to God, and ſo it is true, that God wil neuer ſuffer our loue to fall vtterly from him, and ſo conſequently it is true, that nothing ſhall vtterly ſeparate vs from our loue to him: Yea, but that is not the *drift* of the place; for the force and power of our vnſeparable coniunction with God, doth not ſtand vpon the weak hold of our loue to God, but vpon the ſtrong and unmoueable hold of Gods loue to vs. The

The ſecond queſtion is, that ſeeing it is meant of Gods loue to vs, then what kind of Gods loue to the faith full is here ſpoken of? I anſwer, there is a threefold loue which God beares to all true beleeuers: Firſt, God loues his children with a generall loue, as they are his creatures, the worke of his owne hands, and ſo hee hates nothing that he hath made; and this is a prouiding loue for their mainetenance and preſeruation: and this he ſhewes in our daily food, and raiment, and neceſſaries for this life. Secondly, he loues them with a ſpeciall loue, as men, or as they are of the nature of mankinde: for the nature of man is a louely thing in the eies of God, & this is a countenancing loue for the aduancement and honour of mankind: and this loue God ſhewed ſpecially in the Incarnation of Chriſt, when the nature of man was aſſumed into the perſon of the Son of God. The third is a particular loue, which hee beares to them as they are his children and true beleeuers: for a true beleeuing ſoule is a moſt precious iewell before the Lord: and this is a ſauing loue for their grace and glory; and this hee ſhewes, in making vs one with himſelfe inſeparably and for euer; and this loue it is that is here ſpoken of, Nothing ſhall ſeparate vs from the ſauing loue of God for grace and glory.

The third queſtion is, why it is called a *bond?* The anſwer is, becauſe it performes ſuch offices in this caſe, as a bond doth: for firſt, a bond ſerues to ioine and tye things together into one bundle; and ſecondly, being ſo tyed, it keepes them faſt to-

gether, ſo that til the Bond be broken, or taken off (as we ſee in a faggot or a ſheafe) they are neuer ſundred; ſo is Gods loue in this bleſſed vnion, it ioynes together, and till it ſelfe faile, (which can neuer be) it holds vs faſt to God for euer. Theſe things rightly vnderſtood, and well digeſted, the Doctrine ſtands cleare in euery mans vnderſtanding and indgement, againſt all difficultie and exception; namely. That the bond of that holy communion which is betwixt God & true Beleeuers, is Gods loue to them in Chriſt. The proofes of the Doctrine are theſe, *Ier.* 31.3. the end of the Verſe. *I haue loued thee with an euerlaſting loue, therefore with mercy haue I drawne thee.* It is Gods owne ſpeech to his owne people: wherein firſt, he profeſſeth his loue; *I haue loued thee, &c.* And then he ſhewes the fruits of his loue, *therefore with mercy haue I drawne thee, &c.* The Lord ſhewes mercy vnto vs, and in mercy drawes vs vnto himſelfe, into a bleſſed cõmunion with his owne Maieſty; but what is the Bond whereby he drawes vs? It is his loue to vs, I haue *loued thee*, therefore, &c. *Hoſea* 11.1.4. *When Iſrael was a Childe, then I loued him, and called my Son out of Egypt.* God cals vs out of the Ægyptian darkeneſſe of Sin, and Death, and Hell, & takes vs to be his owne Children, his Sons and Daughters; But whence comes it that he enters into this league with vs? *It is from his loue: I haue loued him, &c.* then in the fourth Verſe, *I led them with Cords of man, euen with Bonds of Loue:* where the Holy Ghoſt ſpeakes expreſly to the point in hand, that the bonds wherby God leads vs along

Proofes, or confirmation, 1. by Scripture

along in the wayes of ſaluation, are the bonds of Loue, *Cant.2.4. He brought me into the Wine-Cellar, and Loue was his Banner ouer me; He brought me into his Wine-Cellar*, there the Spouſe (euery true beleeuing ſoule) ſpeakes of the ſweet intercourſe betwixt Chriſt & her; *brought me into his Wine-Cellar*, that is, made me partaker of his ſpirituall, ſweet, & heauenly comforts, for that is meant by wine; *and loue was his Banner*; What is the vſe of a Banner? It is to gather together the Souldiers to the Company & Captaine to whom they do belong: Gods Banner ouer his people, is his loue; It is the loue of God to his, that gathers all true beleeuers together vnto Ieſus Chriſt, he being their Captaine, & they his Souldiers to ſerue vnder his Colours. Oh this is a ſweet ſeruice, to ſerue and to fight vnder the Colours and Banner of the loue of God in Ieſus Chriſt! *Iohn 3.16. God ſo loued the world, that he gaue his onely begotten Son, that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* God hath giuen vs his Son Ieſus Chriſt, that by faith we might beleeue in him, & haue cõmunion with him, and he that doth beleeue in him ſhall neuer periſh, but haue eternall life: And whence is all this? from his loue; there is no bond to tye God to do this for vs, but *onely his loue to vs: God ſo loued the world, &c. Iohn 17.23. I in them and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loued them as thou haſt loued me:* That Chriſt is in vs, and God in Chriſt, and that all the faithfull haue a perfect Communion with God in Chriſt. Theſe are

plaine Euidences to the eye of the world, that God hath sent his Sonne to vs, and that he hath loued vs (in some measure) as he loues Christ himselfe, and that this loue was the cause, why he did all this for vs: So much for proofes of Scripture to confirme this point.

Secondly, by Reasons.

Reason 1.

The Reasons of the doctrine are these: First, all the good that euer God doth to all or any of his creatures, it is meerely of his owne loue, and good will towards them; therefore this Communion, which God affords the faithful to haue with him, is much more for his loue. That all the good that euer God doth to any of his creatures comes from his loue, we may see, *Psal.* 145. 16. *Thou openest thy hand and fillest all things liuing of thy good pleasure*; then much more this cōmunion. *I say much more*; for the Reason ariseth vpon many aduantages: First, if all the good he doth to the other creatures comes from his loue, much more the good he doth to man must come from his loue, Man being the choise and prime of the creatures: Secondly, if to men in generall, of loue, then much more to true beleeuers, being the prime and choise of men in Gods estimation: Thirdly, if all the good God doth to true beleeuers come from his loue, then much more this blessed communion, which is the prime and choise, and indeed the very Summe of all the good we receiue from God; so that the reason stands very strong.

Reason 2.

The second Reason is drawn from the nature or kind of this communion; What is that? It is such a cōmunion as is betwixt the Father & the Child,

2 *Cor.*

2.*Cor.*6.18.*I will be your Father, and you ſhall be my Sons and Daughters, ſaith the Lord Almighty.* Now betwixt the Father and the Childe, the caſe ſtands thus; ſo long as the Father loues his Child, ſo long he doth well by him, & delights to do him good; when his loue failes, then the good he doth him failes too; that which binds the Father to doe his Child good, is his loue towards him: Now, *can a Mother forget her child, and not haue compaſſion on the Son of her wombe? though ſhe ſhould, yet will not the Lord forget his Children.* The loue of a father to his child is changeable, but Gods loue to his children is vnchangeable: that bond may be broken, & ſo all flies in ſunder; but this cannot be broken, and therefore we cannot be ſundred from God. Againe, it is ſuch a Communion, as is betwixt the head & the members, *Ephe.*4.15.16. and we know that it is from a louing reſpect that the head carries to the members of the body, whereby the members receiue life, and ſenſe, and motion from the head; they are knit together in loue, as in the 16.*verſe*, as that being the knitter of the members amongſt themſelues, and to their head; and therefore conſequently of the head to the members, as the Apoſtle makes the matter very cleare in that place. Againe, it is ſuch a Communion, as is betwixt the husband and the wife, *Hoſea* 2.19. and loue is all in all in that Communion. Firſt, it brings them together, then it knits them together, and it holds them faſt together to the death; ſo it is betwixt God and vs. Looke into the booke of *Canticles* with a ſpirituall eye, and there we ſhall Iſay 49.15.

ſee this Communion of the beleeuing ſoule with Chriſt, compared to the Communion that is betwixt man and wife, and we ſhall find that there is neuer a ſtitch nor paſſage in it, but is from loue; *Epheſians, chap. 5. verſ. 25. Husbands loue your wiues as Chriſt loued his Church*: All that euer is done betwixt man and wife, muſt be in loue; and ſo it is betwixt Chriſt and his Church.

Reaſon 3. The third Reaſon; There is no mouing cauſe in vs, why the Lord ſhould thus ioyne vs, and tye vs vnto himſelfe: therefore it is of his meere loue. There is no moouing cauſe on our part; for what did, or could the Lord ſee in vs, wherby he might be induced to doe this for vs? Is it our multitude that ſhould moue God? Oh no, ſaith *Moſes, Deut. 7. 7. 8. The Lord did not ſet his loue vpon you, or chuſe you becauſe you were more in number then any people, for you were the feweſt of all people, but becauſe the Lord loued you, &c.* What, is it then our beauty that ſhould moue God to draw vs & binde vs in communion with himſelfe? No, *we were in our bloud, when God ſet his loue vpon vs, and entred into Couenant with vs, Ezek. 16. 7. 8.* What then, was it our Righteouſneſſe? No, neither, *Titus 3. 5. Not by the workes of Righteouſneſſe which we had done, but according to his mercy he hath ſaued vs.* What, was it becauſe we loued him firſt? No, ſaith the Apoſtle, *1. Iohn 4. 10. Heerein is loue, not that we loued him, but that he loued vs, and ſent his Son &c.* No, I will adde this further, for the ſtrengthening of this Reaſon, that we are ſo farre from hauing any thing in vs of our ſelues, to induce God to this, to make

vs

vs one with his bleſſed Maieſty; as that all that is in vs of our ſelues, is vtterly againſt this communion; all of vs are ſinners, ſo farre are we off from hauing Righteouſnes: we were ſometimes enemies to God, ſo far are we from louing God: we haue deſerued to be ioyned in Communion with the Diuels in hell, ſo farre off are we in our ſelues from deſeruing to be ioyned with God: We are vgly and deformed in our ſelues, by our wickednesse, ſo farre off are we from hauing any beauty, whereby God ſhould ſet his loue vpon vs: We are running away from God (as the loſt child) ſo farre off are we from drawing neere vnto God. All theſe are ſeparaters from God, & no ioiners to God, therefore it muſt needs be loue, and nothing but loue, yea, the infinite loue of God to vs in Chriſt Ieſus, that gathers vs, & binds vs vp within this cõmunion: It is his loue to couer ſuch a multitude of ſins; his loue to care for vs, when we were careleſſe of our ſelues; his loue to affect vs that hated him; his loue to ouercome our monſtrous euilneſſe, with his mercifull goodneſſe; his loue to reſcue vs, & raiſe vs vp from the gates of Hell, and to ſet vs in heauenly places; his loue to aſſume vs that were caſt-awayes in our ſelues, to be aſſociated with his bleſſed Maieſty; this is ſuch a loue indeed as is admirable, infinite, worthy of God, who if he were not loue it ſelf, he could not, nor would not haue ſhewed forth ſuch fauour vnto vs.

The firſt Vſe of this doctrine, is matter of cõfutation againſt the doctrine of mans merits. If loue be the bond of our cõmunion with God in Chriſt, *Vſe. 1.*

then

then there is no merit of Saints nor of Angels, that could euer be the cauſe of it; no worke before or after Iuſtification doth merit this: before Iuſtification, God ſets his loue vpon vs freely, that is agreed vpon on both ſides, but after Iuſtificatiõ, ſay the Papiſts, we may deſerue heauen: No, ſay we, the loue of God is the bond of our Communion with God, which as it brings vs to God, ſo it tyes vs faſt to him, ſanctifies vs, and glorifies vs.

Vſe 2. The ſecond Vſe is for Inſtruction, teaching vs, that ſeeing all true beleeuers haue a true intereſt in the loue of God, they are all ioyned to God, and the bond that tyes them to him, is his Loue: therefore all true beleeuers are ſeiſed and poſſeſt of the loue of God. A matter worthy to be well conſidered of vs, as that that will call vpon vs and prouoke vs to many holy Duties. First, therefore we muſt know and beleeue this, that God loues vs, 1 *Iohn* 4.16. *We haue knowne and beleeued* (ſaith the Apoſtle) *the loue that God hath in vs:* Let vs labour therefore to get ſome comfortable knowledge and perſwaſion in our hearts, that God loues vs. Wicked men are vſually too forward and too preſumptuous in this caſe; they runne on in ſin, & in their owne vile courſes, not regarding Gods loue, and yet they preſume and perſwade themſelues that God loues them; and if any tell them the contrary, they defie him: On the other ſide, Gods children they are too backeward; They repent, and pray againſt their ſinnes, and fight againſt them, and ſtriue after grace, and yet they are hardly perſwaded of Gods loue to them:

Fiue Duties to be learned from the loue of God to vs.
1. *Dutie.*

Therefore

Therefore how ſhall we know certainely that God loues vs? I anſwer, we may know it; Firſt, in generall, by this very point in hand; If we haue this Communion with God, if we be ingrafted into Chriſt, if we be obedient to the Spirit, if we be conſtant and conſcionable in the vſe of the Word, Sacraments, & Prayer, then certainly God loues vs, and we are within the compaſſe of this Bond. Secondly, thou maiſt know it in particular by this; Art thou pluckt out of thy ſinnes? haſt thou parted with them for conſcience ſake? hath thy maſter-ſin receiued his deaths-wound within thee? is thy heart clenſed, in ſome true meaſure, from thy wickedneſſe? Oh, then certainely God loues thee. *Pſal.* 73. 1. *Surely God is good to ſuch as are of a pure heart.* As it is the greateſt ſigne that euer can be of Gods wrath vpon vs, when he ſuffers vs to liue and to dye in our ſinnes; ſo there is no greater ſigne of his loue, then this, that our ſins are caſt out of vs, and we not ſuffered to liue in them. Thirdly, thou maiſt know it by thy loue to God, If thou loue God, it is moſt certaine that he loues thee; & if God loues thee, thou canſt not but loue God: But how may I know certainely that I loue God indeed, for I may be deceiued in this, as well as in the other? I anſwer, looke into thy Obedience; if thou haſt an obedient heart to God, then thou loueſt God, *Iohn* 14. 21. where Chriſt expreſſeth, both how we may know we loue God; ſecondly, how we may know that he loues vs: If we would know whether we loue God, looke into our obedience, *He that*

Certaine ſignes and markes that God loueth vs.

1.

2.

hath my Commandements and keepeth them, is hee that loueth me: And if we would know whether God loues vs, let vs looke into our loue to him, *And he that loueth mee shall be loued of my Father, and I will loue him,* saith our Sauiour. Fourthly, we may know Gods loue to vs by our chastisements, *Heb.12.6. Whom the Lord loueth, he chasteneth*; But afflictions and chastisements are common to all good and bad, to the wicked aswell as to the godly. I answer, afflictions are so indeed, but chastisements are peculiar to Gods people only: But how shall I know whether mine bee chastisements? I answer, out of the 10. verse; *When God chastiseth vs, it is for our profit.* And what profit? that we might be partakers of his holinesse; therfore if wee would know it to bee a chastisement, look whether we profit by it to holinesse: If we grow in grace, it is a certaine & most sensible, yea, and infallible signe of Gods loue; I say both these together, chastisements and profit by them, is an infallible signe of Gods loue to thee; If Gods hand bee vpon thee in minde, or body, or goods, any way, or euery way, if thou doest profit by it to holinesse, and get grace thereby into thy heart, then certainely God loues thee. This is a sensible argument, and an infallible signe of it; It must needs be much loue that turnes sower into sweet, the sowernesse of thy chastisements into the sweetnesse of his grace.

4.

2. Duety.

Another dutie that wee may learne hence, is to be thankfull to God for this his great loue: Oh that we could in any measure worthily praise the Lord

Lord for this his great loue to vs! It is worthy of more thanks then we are able to giue; we ſhould ſtudy therfore how to praiſe God for it: ſtirre vp all the powers of thy ſoule to this duty; ſay with *Dauid*, *Pſal.* 103. 1. *Oh my ſoule praiſe thou the Lord, & all that is within me praiſe his holy Name:* And that which *David* would haue all nations to do, that we muſt doe, *Pſal.* 117. 1. *Praiſe the Lord.* Thy ſoule fares the better for this loue, and all that is within thee fares the better for it; and therfore ſtirre vp thy ſelfe, and ſay, *Praiſe the Lord, Oh my ſoule*, for his loue towards thee, and let all that is within mee praiſe him for his loue; ſay it with thy mouth, and doe it with thy heart, and let thy life ſay *Amen* to it; and then this loue of God is well beſtowed vpon thee. Gods loue is liuely and quick to vs, & therefore let our thankfulneſſe be ſo to him.

Thirdly, hence we learn this duty, to take comfort in this loue of God: It may comfort thee in afflictions, in ſickneſſe, in pouerty, at the houre of death; many times God brings vs to the gates of death, yet let vs know that God loues vs, & then our ſtate is happy, we ſhall haue a ſweet and comfortable paſſage through death to life. So it may comfort vs againſt all the diſgraces and ſcorns of the world: the world accounts vs as off-ſcourings, yet here is our comfort, that howſoeuer the world accounts of vs, yet God loues vs, and then it is no matter though the whole world hate vs. Againe, this may comfort vs in our praiers which we make to God: If wee can come to God and 3. *Duety.*

pray, *Lord remember me in thy loue*, can the Lord chooſe but heare vs? If wee can come to God with a ſound perſwaſion in our hearts, that God loues vs, then our praiers ſhall aſcend as a ſweet perfume to God, and God will ſurely hear them, and that quickly.

4. Duety. The fourth duty we learn hence, is to keep our ſelues in this loue of God, *Iude* 21. It is the richeſt iewell that euer we can haue, & he that changeth this ſtate of Gods loue for any other, hee changeth heauen for hell: Therefore do not prouoke God to break off his loue from thee, diſpleaſe him not, break not his Lawes, reſiſt not his Spirit of grace, grieue not his Children, neglect not Praier, the Word, nor the Sacraments, nor other meanes of grace: but obſerue him duely, and be ruled by him, and ſo thou ſhalt keepe in his loue; aboue all things, turne not back to thy old ſinnes; and if thou doeſt ſinne (as who doth not?) preſently humble thy ſelfe, make thy peace with him by vnfained repentance, and praier, and faith in the Mediator *Ieſus Chriſt*, renew thy couenant in him; and thus doing, thou ſhalt be ſure to keep in his loue: for this is the mercy and goodneſſe of God to vs, he remembers whereof we bee made, and that we cannot but fall, yet ſuch is his mercy, that if we returne vnto him, he will loue vs ſtill.

5. Duety. Fiftly, here we muſt learne this duty, to recompence our God with loue againe: If a man of any faſhion loue vs, we were very hard hearted, if wee would not loue him againe; if God loue vs therefore, we muſt much more loue him again. In many

many things we cannot recompence God again; God is mercifull to vs, wee cannot bee mercifull to him againe, and ſo in other things: But God is louing to vs, and we may recompence him, and loue him againe for his loue to vs. Our loue to him indeed, comes far ſhort of his loue to vs, yet it is that which God requires, and which he will accept: and that loue which wee cannot ſhew to God, let vs peece it vp with our loue to his Children, and to his Goſpel, and to his Miniſters; and thus we may in ſome ſort recompence Gods loue which he ſhewes to vs.

The third vſe: It teacheth vs how to eſteem of this great loue of God, *Epheſ.* 2. 4. which paſſeth knowledge, *Epheſ.* 3. 19. How? Why thus; As the originall and procuring cauſe of all the good that euer we receiue at the hands of God, 1. *Iohn* 3. 1. *We are the Sonnes of God*, (ſaith the Apoſtle;) What, doth he reſt there? No, *Behold*, (ſaith he) *what loue the Father hath giuen vnto vs, that wee ſhould bee called the Sonnes of God.* Gods loue is the cauſe of our adoption. If you aske why God chooſeth vs, iuſtifies vs, ſanctifies & glorifies vs? the anſwer is, becauſe hee loues vs: But if you aske why he loues vs? there can bee no reaſon giuen of it, but becauſe hee loues vs. This is the bond of all, it comprehends all the reſt of the good that God doth for vs, but is not comprehended of any of them: This Loue is God, and God is Loue. *Vſe 3.*

Laſtly, this ſhewes vnto vs the excellency of that communion which true beleeuers haue with *Vſe 4.*

The excellency of a true Beleeuers communion with God, manifested in foure things

1 *Neereneſſe.*

God, becauſe it is bound vp & tyed faſt within the vnbounded limits of Gods loue. *Pſal.* 144.15. *Bleſſed are the people that be ſo, yea, bleſſed be the people whoſe God is the Lord.* Conſider the Excellency of it in theſe particulars: Firſt, the neereneſſe of this communion; it is of loue, and therefore it is moſt neere. Loue doth tranſanimate vs as it were, & makes of two, one; as it is betwixt man & wife; or as the Heathen man ſaid of two friends, that they had one ſoule, and two bodies: and ſo Gods loue makes vs one with God; not as if God hereby were become man, or man God, in proper and preciſe tearmes, but as in a communion betwixt a man & his wife, they are not one man, or on wife, but one fleſh: ſo the loue of God to vs, in this communion makes vs not one God, or one man, but one Spirit, 1. *Cor.* 6. 17.

2 *Freeneſſe.*

Secondly, conſider the Freeneſſe of this communion, *Hoſea* 14.5. *I will loue them freely* (ſaith God;) *Luke* 1.28. *freely beloued:* God loues vs freely; as when a father adopts a childe, for his owne, freely. As if one of you ſhould ſee a childe goe vp and downe the ſtreetes, and you ſhould take him into your Houſe, and freely adopt him, and make him your Childe: ſo doth God, he loues vs freely, and out of his free loue, takes vs into his Houſe, and adopts vs to be his Children.

3. *Sureneſſe.*

Thirdly, conſider the Sureneſſe of this Communion, the Bond of it is Gods loue, and his loue is euerlaſting, *Ier.* 31.3. no time can weare it out, and *Cant.* 8.6.7. *Loue is ſtrong as Death, much water cannot quench Loue:* It is ſo betwixt man and wo-

man,

man, much more betwixt God and vs: It is not our sinnes can quench his loue, no, loue couers a multitude of sinnes.

Lastly, consider the Sweetnesse of this Communion betwixt God and vs; if it be from the the loue of God, then it is most sweet, *Cant.* 1.1. *Thy loue is better then Wine:* If a man haue but a sparkle of this loue in him, it cannot but quicken him, yea, it will rauish him, *Psal.* 63.3. thy loue is better then life. All the blessings that we inioy, whether they be spirituall or temporall, are no blessings to vs, except they be sweetened with this loue of God; our meate, our drinke, our life, yea, Heauen it selfe is no blessing, vnlesse it be sweetned to vs by this loue of God: what good did heauen to the Angels that fell, wanting this loue of God? Oh the loue of God to a sinner! What is it? It is the heart of our hearts, the life of our liues, and happinesse of our soules: Worldly men, let them haue what the world can affoord them, wealth, and honours, and the like, they can be content without the loue of God: but this is but as grauell in their mouthes wanting the other; they stand in slippery places, and suddenly they goe downe to Hell. Therfore let vs relish all things we inioy, as being sweetned with this loue of God; our wiues, children, friends, goods, yea, our owne liues; & then when these are gone, yet the loue of God, whereby they were made sweet vnto vs, will still remaine: Let vs labour therefore for some relish of Gods loue in Iesus Christ; it is hard to get it, Faith onely workes it.

4. Sweetnesse.

FINIS.

The third SERMON, vpon Rom.8. the two last verses.

For I am perswaded, (or I am sure,) that neither death nor life, &c.

THe dependance of these words with the former, & the meaning of them in themselues, I haue already shewed. Also I cast this Scripture into this moulde, shewing, that the substance thereof emptied it selfe into these seuen particulars: First, the thing implyed, and that was, that there is a Communion betwixt God and the faithfull, in the word *separate*, which necessarily implyes a Coniunction with God; things cannot be separate, that are not first ioyned together. Secondly, there is shewed the Bond of this Communion, *the loue of God.* Thirdly, the Apostle shewes the ground of this loue and Communion, *Iesus Christ.* Fourthly, he declares the Interest which the Faithfull haue in Christ Iesus, by a tearme of neere reference, *our Lord.* Fiftly, he doth here auouch the safety of all Gods Children in the middest of all dangers; & inlargeth himselfe in many particulars, *neither death, nor life, nor Angels, &c.* Sixtly, he professeth his owne confident perswasion that he hath of this, *I am sure.* Seuenthly, he beares himself boldly vpon this confidence against all commers,

Death,

Death, life, Angels, &c. Of the firſt and ſecond points we haue ſpoken; Now in the ſtrength of God wee are to proceed to ſpeake of the third point, and that is the ground and foundation of this loue which God beares to his children, and that is Ieſus Chriſt, *Nothing is able to ſeparate mee from the loue of God, which is in Chriſt Ieſus.*

The Doctrine for our inſtruction, is this; The ground or foundation of all Gods loue which he beares or ſhewes to true beleeuers, is *Chriſt Ieſus.* The doctrine is contained within the Text fully, and deliuered almoſt in ſo many words: for marke the words, *the loue of God which is in Chriſt Ieſus.* As if he ſhould ſay, the loue that God beares to true beleeuers in Chriſt Ieſus, is ſetled in him, erected in him, & made good vnto vs in him, as he being the ground and foundation of it. The doctrine may ſeem plain enough at the firſt ſight, and ſo it is; yet that we may rightly and ſoundly comprehend it, or rather be comprehended by it, it needs ſome Explication: Firſt of the names; *Chriſt Ieſus, Chriſt* ſignifies the anointed; *Ieſus* ſignifies a Sauiour: and wheras he is called in Scripture, ſometimes by the name of *Chriſt* only, and ſometime by the name of *Ieſus* only, the Apoſtle here ioines them both together, *Chriſt Ieſus*; thereby to ſet forth the perfection and fulneſſe of Gods loue to vs in his Son. *Ieſus* is the name of his perſon; *Chriſt* the name of his office: he is called *Chriſt* reſpectiuely to God, by whom hee is anointed, he is the Lords anointed; and he is called *Ieſus* in reſpect of vs, whom he comes to ſaue;

Doctrine.

Explication.

he is our *Ieſus*, our *Sauiour*: Behold, how compleat & perfect Gods loue to vs in Chriſt is. He loues vs in his perſon, he loues vs in his office, he loues vs in his *Chriſt*, and in our *Ieſus*, in his anointed, & in our Sauiour. How could hee deuiſe to loue vs more, then is meant & contained in theſe words, that God *loues vs in Chriſt Ieſus?* Secondly, we are to ſpeak ſomewhat of the phraſe, *in* Chriſt Ieſus, which is to bee receiued vnder a diſtinction: for there is a difference in the actions of Gods loue to vs *in his Sonne*. I ſay, a difference in reſpect of our ſenſe, not in reſpect of Gods loue it ſelfe: Some actions of Gods love to vs, are ſo in Chriſt, that they are wholly ſuſpended on Chriſt, & his merits are the only procuring cauſe of them. As for example, forgiueneſſe of ſinnes is an action of Gods loue to vs, and yet this wholly depends on Chriſt and his merits; that his precious bloud muſt procure this mercy for vs from God, elſe they will neuer be forgiuen; and this and the like loue of God, is both in Chriſt and for Chriſt. There are ſome other actions of Gods loue which ariſe meerly and onely out of the abſolute will of God, without any concurrence of Chriſts merits: As the eternall purpoſe of God, whereby he hath determined to chuſe ſome men to ſaluation; this is an action of Gods loue meerly, riſing out of his abſolute will, without Chriſts merits; for Chriſt is a Mediator, and all his merits are the effects of his loue, not the cauſe of it: & yet this loue, though it be not for Chriſt, yet it is in Chriſt too, *Epheſ.* 3. 11. *according to the eternall purpoſe*

which

which he wrought in Chriſt Ieſus, that is, in regard of the execution of it: for euen this eternall purpoſe, and all the actions of Gods loue which ariſe from his abſolute will, are effected & brought to paſſe, in, and through Chriſt, not for Chriſt. This diſtinction we muſt here vndergoe, that ſo God may haue his right, & Chriſt may haue his right; that wee may honour the Father ſo, as that we may alſo honour the Son; and the Son ſo, as that the Father may not looſe his honour, that ſo the abſolutenes of the loue of God, and the Mediation of Chriſt, may not impeach one another. Thirdly, wee muſt obſerve, that *Gods loue* in this *verſe*, is called *the loue of Chriſt*, in the 35. *verſe*, ſhewing that God not only loues vs in Chriſt, but that Chriſt loues vs too. Wee muſt conceiue it thus; God loues his Son Chriſt Ieſus, and in him all true beleeuers. Chriſt Ieſus loues God the Father, and in him hee loues all true beleeuers; and this is the right ſtraine of Gods loue to vs in Chriſt Ieſus. So much for Explication.

Proofes.

For proofe of this point, look into theſe places of Scripture, *Mat.* 3. 17. *This is my beloued Sonne, &c.* Here is a Proclamation from heauen, publiſhed by Gods owne mouth: God the Father ſpeakes it of his owne Son, *This is my beloued Son*, &c. The words intend two things: Firſt, the loue of God to Chriſt Ieſus, *This is my beloued Son*, that is, my moſt dearly beloued Son; for ſo it is in the originall. Secondly, the loue of God in his Son, to all thoſe that he is wel pleaſed withall, *in whom I am well pleaſed.* He doth not ſay, *with whom I*

am well pleased, as my loue staying vpon him onely; but *in whom*, as my loue extending it selfe to all that are in him. This loue that God beares to Christ, extends it selfe to all men and Angels. All the loue they finde of God, it is in his beloued Son Christ Iesus, *Iohn* 17.23. and 26. *ver.* In the 23. our Sauiour saith, *Thou hast loued them, as thou hast loued me*; speaking of the faithfull: Here we see that the loue of God to Christ, is the sampler or patterne of that loue which hee beares to vs. Now, is not the sampler or patterne, the ground of that draught which is drawne by it? then the loue of God to Christ, must needs be the ground of his loue to vs. In the 26. *verse*. *That the loue wherewith thou hast loued me, may be in them.* With the same loue wherewith God hath loued Christ, he loues vs: Here he speakes more directly to the point then before, in the 23. *ver.* There was but a likenesse, *thou loueſt them as thou loueſt me*: Here is a samenesse or oneneſſe of each. *The same loue wherewith thou hast loued me, may be in them.* It is not two sorts of loue, or two seuerall loues that God beares to Christ, and to vs, but as God is most simple, and but one, so is his loue, the same he beares to Christ, the same hee beares to vs, rooted and grounded in Christ, and in, and through him, extended and communicated to vs. 2. *Cor.* 5.19. *God was in Christ, reconciling the world to himselfe*: Here the Apostle speakes of the wonderfull loue of God to the true beleeuing world in Christ; and hee comprehends all this loue of God in these words, *God reconciled vs to himselfe*

in

in Chriſt; and withall, ſhewes the manner how he hath reconciled vs to himſelfe, *by not imputing our ſins vnto vs*. Here muſt needes be infinite loue & mercy in God, to forgiue ſo many thouſand ſinners, as there are beleeuers, & ſo many thouſad ſins as euery beleeuer is guilty of, from the beginning to the end of the world: Here is infinite loue; And what is the ground of all this, that the Lord doth vouchſafe all this loue and mercy to beleeuers? why, it is altogether in Chriſt: & this the Apoſtle ſets out moſt ſignificantly in the firſt words, *God was in Chriſt perſonally*, there was the ſeat of his loue; and in Chriſt he loued vs, & in him he reconciled vs to himſelf, not imputing our ſins vnto vs; ſo that all Gods loue which he beares to vs, is in Chriſt Ieſus. *Epheſians 1. verſ. 6. To the praiſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued*; The Lord is very gracious vnto his children, he takes vs into his fauour, and ſets his loue vpon vs, vouchſafeth many kindneſſes vnto vs; and this is a glorious grace, that he vouchſafeth vs the glory of his grace. God magnifies & glorifies his grace exceedingly on vs: In what? In that he doth accept vs, ſaith the Apoſtle. It is a glorious and an admirable grace, that the Lord God being ſo great, ſo holy, & ſo glorious as he is, ſhould yet freely accept vs, ſuch poore, ſinfull, & baſe creatures as we are; But what is the rule or ground of this, of all this glorious grace? *It is Chriſt Ieſus, It is in his beloued*, ſaith the Apoſtle, for ſo it followes, *in his Beloued, that is, in Chriſt Ieſus:* He is the beloued Son of God. So that we ſee

from proofes out of the Scripture, that the point is cleer, That all the loue, grace & acceptance, that euer God shewes to true Beleeuers, it is in Christ Iesus; it is rooted and grounded, and founded in the beloued Son of God, Christ Iesus.

Reasons. The Reasons are drawn from the Scripture too, & they are of two sorts; some from our selues, and our owne estate; others from Christ: Firſt, from

1 our selues; our Nature being corrupted, God cannot loue this Nature of ours, except he finde it in such a person that is free & pure from this corruption, and that is Christ Iesus alone; and therefore in him alone God loues vs: Our Nature is corrupted with sin, *Rom.* 3.23. *All haue sinned, and are depriued of the glory of God:* And God cannot loue, but hate sinne and corruption. *Psal.* 5.4.5. *Thou hatest all them that worke iniquitie, thou shalt destroy them that speake lies:* God hates not onely the worke, but the workers of iniquity: We are so farre from being beloued of God, that we are hatefull to him of our selues; and therefore God cannot loue our Nature, except he finde it in such a person as is free from sinne, and that is Christ alone. He tooke our nature vpon him. *Iohn* 1.14. *The word was made flesh:* and he alone was free and pure from sin, *Isa.* 53.9. *He had done no wickednesse, neither was there any deceit in his mouth:* And therefore in him alone God loues vs.

Reason 2. The second Reason is from Christ himselfe, and that in many respects: Take him any way, in his Nature, person, office, workes, doings, sufferings, Christ Iesus yeelds vs, not onely a cause, but an euident

uident demonſtration thereof. I will giue you ſome taſte hereof: For to ſpeake of all, is infinite and impoſſible. Firſt, conſider Chriſt in his relation to God; and ſo he is the Son of God, *the only begotten Son of God, Ioh.* 1.14. Therfore he is the ſeate of Gods loue. It is ſo betwixt the Earthly Father & his onely Sonne: but if it ſhould faile in man, yet it cannot faile in God; for Chriſt is called the *Son of Gods loue, Col.* 1.13. Therefore he is the very loue of his Father: Therefore all they that are beloued of God, are beloued in him, or elſe they are not beloued. Secondly, conſider him in relation to vs; He is our head, we his body, *Col.* 1.18. and is not the ſenſe and motion of naturall life originally ſeated in the head, & deriued from the head to all parts of the body? and ſo it is betwixt Chriſt & vs in the ſenſe & motion of Gods loue, in our ſpirituall life; He is our head, & all our ſpirituall life is in him, and comes from him. *He is the Vine, & we are the branches, Ioh.* 15.5. and what iuyce or nouriſhment ſoeuer is in the branches for naturall growth, it is firſt in the ſtocke or roote; ſo it is betwixt Chriſt and vs, what iuyce ſoeuer we haue to grow in grace, it is from this ſtocke, euen from Chriſt himſelfe. *He is the foundation, we the building, 1 Cor.* 3.9.11. And doth not the whole frame, weight, and coſt of the building reſt on the foundation? ſo the whole frame of Gods Church, & that grace and worth of euery beleeuing member, it reſts wholly on Chriſt the foundation. Thirdly, conſider Chriſt in the common relation he beares to God and vs, & ſo he is our Mediator, and

and that not only to God for vs, but from God to vs, 1. *Tim.* 2. 4. A Mediator generally receiues of the one party, & conueyes it to the other; and so Christ receiues the loue of God, & conueyes it to vs: But this may be where the parties are equal; but here God & man must be mediated betweene: the parties are very vnequall; and therefore here is a further matter to be presſed. If the King be displeaſed with the ſubiect, he that muſt mediate betwixt them & make the peace, muſt be ſuch a one as the King loues, & that ſo dearely, as that for his ſake he can be content to forgiue & loue the party that hath offended him; and in this caſe, the loue ſhewed to the offender, is granted in his loue to the Mediator: So it is betwixt God & vs; we haue diſpleaſed him, & therefore Chriſt our Mediator, he muſt be ſo dearely beloued of God, that for his ſake God will be reconciled to vs; ſo that the groūd of al Gods loue to vs is in Chriſt Ieſus. Yea here is yet a further matter, much more enforcing this reaſon; Here is ſuch a mediation, as the like is not found in the world againe; The Mediator is in both the parties betwixt whom he mediates, and both they are in him, that is, God in Chriſt, and Chriſt in God; Chriſt in the faithfull, & the faithfull in him; and therefore there can be no loue of God to vs but it muſt be grounded on Chriſt.

Laſtly, in reſpect of his abſolute State in himſelf; for what ſaith the Apoſtle, *All the treaſures of the wiſedome & knowledge of God are hid in Chriſt, Col.* 2. 2. 3? If all Gods treaſure be in him, then the riches & treaſure of Gods loue is in him too: *In him*

dwels

dwels the fulneſſe of the Godhead bodily, verſ.9. If the fulneſſe of the Godhead, then the fulneſſe of Gods loue dwels in him, there is the ground, ſeate & Reſidence of it; And therfore the ground of all the loue that God beares to vs, is in Chriſt Ieſus.

Vſe 1.

The firſt Vſe of this point, is for matter of confutation of two popiſh errours at once: namely, concerning the mediation of Saints, & the merits of man. Vnderſtand this one point well, that Chriſt Ieſus is the ground of all Gods loue to vs, and the multitude of mediators, & mans merits, wil fall to the ground, euen as *Dagon* did before the Arke. Chriſt is the ground of Gods loue to vs; What neede we any other mediators? he only brings vs into Gods loue & fauour, & none elſe can do it. So for mans merits, they cannot procure Gods loue; Chriſt merits all at Gods hand: If we can merit any thing, it is either grace or glory, & this we cannot merit vnleſſe we can merit Gods loue, & that we cannot doe, vnleſſe we can merit Chriſt Ieſus, who is the infinite treaſure of God, for he is the ſeat of it; & if we wil ſay that we can merit Chriſt, then we may ſay that we can merit Gods loue, elſe we can neuer do it; & if we cānot merit Gods loue, then we can neither merit grace nor glory. I do not hereby diſ-hearten men from good works, but from the pride of them: Do not think to merit any thing at the hands of God by them; all our merit is in Chriſt, for God loues vs onely in him.

Vſe 2. Firſt ſhewing the wofull eſtate of thoſe that are out of Chriſt.

The ſecond vſe ſerues to ſhew vs the wofull and miſerable eſtate of thoſe that are out of Chriſt: & the bleſſed and happy eſtate of thoſe that are in

Christ. First, the woful & miserable estate of those that are out of Christ; all that are without Christ, that is, that are not regarded of God in Christ, they are in a fearefull taking: God loues them not; they may loue themselues, & the world may loue & applaud them, but God doth not loue them: When these prophane wretches shall come to fawne on God in their priuate houses, by reading, praying, singing of Psalmes, &c. what will God say vnto them? Away get you from me, you are not in Christ, I loue you not. If they come to Gods house to heare the word, to receiue the Sacraments, to call vpon God with the assembly, or the like, what will God say to them? Get you hence, you are not in Christ, I loue you not: But when they shal come before Gods iudgement seate, & there make profession of their almes, deuotion, profession, formality in Religion, & the like; what will God say to them? Depart from me ye accursed, yee are not in Christ, I loue you not. In that day they shall feele & find what it is to be destitute of Gods loue, & to be out of Christ; for the euerlasting wrath, & hatred, & curse of God shal be shewed vpon them to the vttermost, *Ioh. 3. 36. He that beleeues in the Son, hath euerlasting life*; & on the contrary, *he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him*: They that do not beleeue & obey Christ, they are exposed to the wrath & hatred of God; it shall be their portion for euer. The Apost. *Eph. 2. 12.* speaks of the *Ephesians* before their calling, & faith, that they were without hope, & without God in the world. He that hath not his part in Christ,

Chriſt, hath no part nor portion in God, but only as the Beaſts or the Diuels haue, the maintaining hand of God, for life and maintenance: yea, but there is no ſauing loue of God to them that are without Chriſt, but they are expoſed to the curſe and wrath of God! And let vs take hold vpon one particular, in that place for the preſent occaſion; It is ſaid there, *That they were ſtrangers from the Couenant, &c.* You come heere to receiue the Sacrament, the Seale of Gods Couenant, ſee therefore that ye haue faith in Chriſt, and be in Chriſt, and that you be reconciled to God in him, elſe you are ſtrangers from this Couenant, you haue nothing to do with this Seale, it concernes you not; therefore if you be without Chriſt, get you hence, you are but Dogges and Swine in Gods eſtimation, theſe precious pearles, theſe holy things of God, are not to be communicated vnto you, ye haue no part in theſe things.

Secondly, ſhewing the bleſſed eſtate of thoſe that be in Chriſt truely.

Secondly, this ſhewes the happy & bleſſed eſtate of all true beleeuers, that are truly in Chriſt, & that deſire to be like vnto him. They haue a happy ſtate they haue true right and title to that loue which God beares to his dearely beloued Son, and to all the pledges & fruites of it: If we be in Chriſt, we are intitled to the beginning of Gods loue, his Election; for in Chriſt we haue our Election, *Epheſ.* 1.4. *He hath choſen vs in him before the foundation of the world, that we ſhould be holy & without blame before him in loue.* ſecõdly, in Chriſt we are intitled to the renuing of Gods loue to vs in our redemption; for in him we haue our redemption, *Col.* 1.

14. *In whom you haue redemption, by his bloud, &c.* Thirdly, in Christ we are intitled to the application of his loue in our Adoption, *Eph.* 1.5 *Who hath predestinated vs to be adopted through Iesus Christ, in himselfe, according to the good pleasure of his will.* Fourthly, if we be in Christ, we are intitled vnto the continuance of his loue to vs for euer, in our Sanctification, 1. *Cor.* 1.2. *Sanctified in Christ Iesus.* and Ephes. 5.14. *Christ is our sanctification; he is full of grace and truth, Ioh.* 1.14. Be thou in him, and thou shalt receiue fulnesse of grace: *Eternall life is in him,* 1. *Ioh.* 5.11. Be thou in him, and thou shalt haue this life, *All the promises of God are Yea, and Amen in him,* 2. *Cor.* 1.20. they are his, and in him they are ours; they are made vnto vs in him, and they are performed & made good vnto vs in him. Againe, if we be in Christ, all Gods blessings are ours, *Ephes.* 1.3 *Blessed be God, who hath blessed vs with all spirituall blessings in Christ*: Therefore if we be in Christ, we are happy, whatsoeuer our state be in the world; if we be in afflictions, being in Christ, he will help vs to beare them; if in temptations, he wil strengthen vs against them; if we be fallen from God by our sins, if we be in Christ, he will raise vs vp againe, and renew our peace with God; If we be in Christ, he wil be all in all vnto vs; he will pacifie Gods wrath for vs, he will procure his fauour, abolish sin, bring righteousnesse, deliuer vs from hell, and bring vs to heauen: Blessed men are we if we can rest on Christ Iesus, as our all-sufficient Redeemer and Sauiour.

Vse 3. The third Vse teacheth vs therefore to labour to be

be in Chriſt: But how ſhall I get to be in him? why by faith; beleeue in him, as thy Sauiour & Redeemer, & then thou haſt gotten to be in him: As euer thou lookeſt to haue any fauour, or any loue at the hands of God, get to be in Chriſt by faith. Yea, but is it in my power to get faith? I doe not ſay it is in thy power, but yet thou muſt get it; it is thy duty to labour for it, and certainely if the Lord would not aſſiſt thee with his power, and inable thee to beleeue, he would neuer command thee ſo often to beleeue in Chriſt. Not that all men generally ſhall or can beleeue, for this is againſt the reuealed will of God, for *all men haue not faith*; but that euery particular man and woman may comfortably & particularly conclude for him & her ſelfe, that certainly God wil giue grace and power to beleeue, vpon the vſe of the meanes, for this agrees with Gods reuealed will; the Commandements & promiſes of God being tendred generally to all, & no exception can be found in the word againſt any one in particular. This the Diuell puts into the hearts of men, that when the Miniſter exhorts them to beleeue, & to get Chriſt; they reply they know not whether they can beleeue or no, or whether they were euer ordained to beleeue or no: & thus the diuell keepes them at a bay all their life, that they neuer beleeue, nor indeauour to beleeue: But make thou no queſtion whether thou canſt beleeue or no, but vſe the meanes, & indeauour to beleeue; for if thou doſt not beleeue, thou ſhalt ſurely be damned: put it to the tryall, it may be thine endeauours may take effect, & then thou

ſhalt ſurely be ſaued. What madneſſe were it in thee, not to put thy ſelfe to the tryall, by vſing the meanes? Many men haue beleeued vpon the vſe of them, & why not thou? But thou wilt ſay, I cannot vſe the meanes at all: thou maiſt, at leaſt in outward cõformity. But I cannot vſe them as I ſhould. I anſwer, do it as thou canſt, do thy beſt; & ſo put thy ſelfe and thine indeauours vpon Gods mercy, & humble thy ſelf before the Lord for thy weakneſſe, vntowardneſſe, and hardneſſe to beleeue.

Vſe 4. The fourth Vſe teacheth vs the plentifulneſſe, infiniteneſſe, & abundance of Gods loue to Chriſt, that had loue enough in him for all the beleeuing world beſide: In him all the nations of the earth, the choſen and beleeuers, are bleſſed; in his loue they are loued; in his righteouſneſſe, all the beleeuers in the world are accounted righteous; in his worthineſſe, they are accounted and made worthy of life & ſaluation. This was infinite loue, that God poured on his head, as the Oyle on the head of *Aaron*, that runs downe to the skirts of his cloathing: ſo Gods loue in Chriſt deſcends and runs downe on all the faithfull that now are, or euer ſhall be, to the worlds end. And therefore, firſt let vs conſider of it, and bleſſe God for it, that hath poured out ſuch infinite loue for the vſe & benefit of the Church: Thus the Apoſtle doth, *Eph.* 1. 3. *Bleſſed be God, who hath bleſſed vs with all ſpirituall bleſsings in Chriſt:* ſecondly, let vs conſider it, & magnifie, & honour the Lord Ieſus Chriſt, that is capable, worthy, and that is the ſtorehouſe of ſuch an infinite treaſure; ſo doth the Church in the

Can. 1. 2.

*Can.*1.2.*Thy name is as an oyntment poured out,&c.*
Thirdly,conſider it,and reioyce in it for thy ſelf, that thou art a true beleeuer, & that thou haſt thy part & portion in this ouer-flowing loue of God, for thy acceptance & ſaluation,*Epheſ.*2.3.4.5.*God that is rich in mercy, through his great loue wherewith he loued vs,euen when we were dead by ſinnes, hath quickned vs together in Chriſt,by whoſe grace ye are ſaued.* The Apoſtle would haue vs to reioyce in this, that God ſo loued Chriſt, that in him he hath raiſed vs vp from the ſtate of ſin, to the ſtate of grace and ſaluation.

Fiftly,is Chriſt the ground of Gods loue to vs? then this commends vnto vs the wonderfull loue that God beares to his Church in Chriſt Ieſus: Firſt,it is a moſt tender and affectionate loue; Secondly,it is moſt holy; Thirdly,it is moſt perfect; Fourthly, it is vnchangeable; Laſtly, it is moſt comfortable. Firſt, it is a moſt tender loue and affection that God bears to vs in Chriſt; the bowels of our Lord Ieſus Chriſt are marueilous deare, tender,& precious to God: and therefore the loue that God beares to vs in the tender bowels of his owne bleſſed Sonne muſt needes be marueilous, deare,tender, and affectionate, *Zach.*2.8.*He that toucheth you, toucheth the apple of mine eye:* Why are we ſo tender to God? Why? becauſe he tenders vs in the tender bowels of Ieſus Chriſt. Secondly,it is a moſt holy loue, our moſt holy God loues vs in his moſt holy Sonne Ieſus Chriſt,*that holy one of God.* God doth not loue vs as many a wicked Father loues his childe, in his euill and wanton *Vſe 5.*

wanton courſes; no, that is prophane and carnall loue; but he loues vs with a holy loue in Chriſt: ſo farre as we are waſhed from our ſinnes in the bloud of Chriſt, and as we be made conformable vnto Chriſt, ſo farre as we denie our ſelues, & dye to ſinne, and riſe againe to newneſſe of life. Thou that goeſt on in thy ſinne, neuer dreame that God loues thee in Chriſt, except thou haſt crucified the fleſh with the luſts; they that haue their part of Gods loue in Chriſt, they crucifie the fleſh.

Thirdly, then this loue of God to vs in Chriſt, is a moſt perfect loue, *Ioh.* 17.23. God loues vs with the ſame loue wherewith he loues Chriſt, & therefore it cannot but be a moſt perfect loue; If God ſhould loue vs in our ſelues, it would be a very imperfect loue, not worthy God; becauſe all the louely graces in the beſt of vs are ſtained with many imperfections; and therefore God takes vs, and ſets vs into Chriſt, forgiues al our ſins in his death, & couers all our vnrighteouſneſſe with his righteouſneſſe, and ſo beholds vs, and loues vs in him with a perfect loue; and if we haue not this perſwaſiō, we ſhal neuer come to haue any true peace in our conſciences. Fourthly, if God loue vs in Chriſt, then his loue to vs is moſt vnchangeable & vnmoueable: it is grounded & built on a Rocke, and the Rocke is Chriſt Ieſus, and therefore can neuer be moued, but ſtands faſt for euer: If any thing can alienate Gods loue from Chriſt Ieſus, then it may alienate his loue from vs; If nothing can remoue his loue from Chriſt, then nothing can remoue it from vs; and let ſin and Sathan and

all

all our enemies, bodily and ſpirituall, ſtand vp and ſay what they can do againſt vs: Can you draw vs from the loue of God? we will put you hard to it: well, doe your worſt: Can you draw the loue of God from Chriſt? if you cannot, (as we are ſure you cannot) then you cannot draw it from vs; for it is grounded in Chriſt Ieſus. Laſtly, if God loue vs in Chriſt, then this loue of God to vs is a moſt ſweet & comfortable loue; and that in all the former reſpects; becauſe it is a tender loue, a holy loue, a perfect loue, & an vnchangeable loue; yea, but eſpecially in this reſpect, becauſe it is in Chriſt Ieſus. The very name of Gods loue is very ſweet & comfortable vnto vs; but when the nature of it is tendred vnto vs, in the name & perſon of Ieſus Chriſt, it is much more ſweet & comfortable vnto vs: To be ſorted with Chriſt in any ſtate whatſoeuer, is very comfortable to the beleeuing ſoule; to be in afflictions and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods children; Who would not thinke themſelues happy to be ioyned with Chriſt in any of theſe? Yea, but to be ſorted with Chriſt in the boſome of God, in the loue of God; that God ſhould loue vs in Chriſt Ieſus, yea, and with the ſame loue wherewith he loued Chriſt Ieſus: Here is the comfort of all comforts, and the fulneſſe of our conſolation.

The laſt Vſe teacheth vs, that as God loues in Chriſt Ieſus, & meaſures forth all his proceedings to vs in him; ſo muſt we do to God againe; If we do any thing to God, do it in Chriſt; If we beleeue *Vſe 6.*

in God, let vs beleeue in him through Christ; If we pray to God, let vs pray to him in Christ; If we loue God, let vs loue him in Christ; If we obey God, let vs obey him in Christ; If we worship God, let vs worship him in Christ; *whatsoeuer we do in word or deed, let all be done in the name of our Lord Iesus Christ, Colos.3.17.* else it is abominable to God, *our spirituall sacrifices are acceptable to God onely in Iesus Christ, 1.Pet.2.5.* Again, is Iesus Christ the ground of all Gods loue to vs? then let the ground of all our loue to God, to the faithfull, & to the creatures, be setled in Christ; Doth God loue thee onely in Christ? and canst thou not loue where thou seest Christ? or darest thou loue where thou dost not see him? Seeing God loues where he sees Christ, and loues not where he sees not Christ, learne his example, & frame thy loue to his loue. Let vs loue the creatures of God in Christ, the children of God in Christ; let vs loue the ordinances of God in Christ; let vs loue God himself in Christ, & whatsoeuer we do in the seruice of God, let it be done in Christ; whatsoeuer we do in word or deed, let all be done in the name of our Lord Iesus Christ. Ye come now to receiue the Sacrament of the Lords Supper, then walk by this rule in receiuing; Let vs do all that we do herein, in the name, faith, loue, power, & mediation of Christ; Let vs receiue it in Christ: as God giues it to vs for the loue he beares to vs in Christ, so let vs receiue it for the loue of Christ, with a true purpose to serue God all our life; & let vs bewaile our sins, and know that all our worthinesse is in Christ;

Chriſt; & therefore let vs receiue it in the worthineſſe of Chriſt, beleeuing that God will make it effectuall to our ſoules in him: And ſo receiuing it, & doing all we do in it, in the name of Chriſt, we ſhall receiue it with glory to God, and comfort to our owne Soules.

FINIS.

The fourth SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded, (or I am ſure,) that neither death nor, life, nor Angels, &c.

AS the Lord hath bin pleaſed to enable vs, we haue entred into the handling of theſe *verſes*, & ſhewed the dependance of them with the former, and the meaning of the ſeuerall tearmes of words that the Apoſtle declares himſelfe vpon: then I laide you downe ſeuen heads, wherunto the whole force of the Apoſtles ſpeech might be reduced; the firſt was implyed, and that was, that there is a communion betwixt God, and all true beleeuers. Secondly, the Apoſtle ſhewes the bond of this communion, & that is the loue of God. Thirdly, he ſhewes the ground of this communion, & of the bond of it, & that is Ieſus Chriſt. Fourthly, the Apoſtle declares the neere intereſt that the faithfull haue to Chriſt, by a note of ſpeciall reference, *our Lord*. And this is the point we are now come vnto, & if God ſhew vs ſtrength in weakeneſſe, it ſhall be our meditation at this time.

Christ Iesus our Lord. The Doctrine hence is this:

Doctrine. That there is a very neere & speciall reference betwixt Christ Iesus & all the faithful, whereby he is interessed in them, & they in him; *He is our Lord*, saith the Apostle, and consequently, we are his subiects and seruants, for this is a terme of mutuall relation, intending his right in vs, and ours in him; his superiority ouer vs, and our subiection vnto him; he is our Lord, and we are his subiects and seruants. According to our manner, we will speake somewhat of this by way of Explication:

Explication. And therein we are to consider of two things: First, of the Title, *Lord.* Secondly, how it doth sute with the present purpose of the Apostle. First of the Title, *Our Lord*, or the *Lord* of the faithfull, or the *Lord* ouer his Church: *Christ is our Lord.* A *Lord*, is a name both of honour, and also of authority, and power; therfore when the Apostle saith, *Christ Iesus our Lord*, we must vnderstand that he is the owner, and also the guider and ruler of the faithful, he gouernes vs by his Lawes, and guides vs by his Spirit, and keepes vs in his protection, and imployes vs in his seruice: The Lordship of Iesus Christ ouer the Church, or ouer the faithfull, is to be conceiued vnder these termes; First, that he is our speciall Lord; secondly, that he is our spirituall Lord; thirdly, that he is our sauing Lord; and fourthly, that he is our absolute and onely Lord. First, Christ is our speciall Lord; God the Father, and God the holy Ghost, as well as God the Sonne is our Lord; and yet there is but one Lord, as there is but one God: but this is

in

in a generall ſenſe. But Chriſt is our Lord, not only in reſpect of the Godhead, as the other perſons are, but in a ſpeciall manner, as he is our Mediator, *Acts* 2.36. *God hath made him both Lord & Chriſt*: that is, God hath put this office & honour vpon him, God hath appointed him to be our Lord in a ſpeciall manner, as he is our Mediator. Secondly, he is our ſpirituall Lord; he is not the Lord of our bodies onely, but of our ſoules and our conſciences, and this Lordſhip which he hath ouer vs, he exerciſeth not in any worldly State or outward pompe, but in a ſpirituall State, as a heauenly Lord, *Ioh.* 18.36. *My Kingdome is not of this world*; as who ſhould ſay, *I am a King*, but not an earthly King; a Lord, but not a worldly Lord; but I am a ſpirituall *King*, and a heauenly *Lord*. Thirdly he is our *ſauing Lord*, he is the *Lord* of the whole world; of the wicked, as well as of the faithfull in a generall ſenſe: but to them he is a deſtroying *Lord*, to vs he is a *ſauing Lord*, 2. *Pet.* 3. 18. *and grow in grace, and in the knowledge of our Lord & Sauiour Ieſus Chriſt*; Chriſt is ſo our Lord, as he is alſo our Sauiour; and that not onely with a temporall ſaluation, to ſaue vs temporally, for ſo, as the Prophet ſpeakes, *he ſaues both man and beaſt*; but as our eternall Sauiour, to giue vs euerlaſting ſaluation both in grace and glory. Fourthly, he is our abſolute and onely Lord, ruling vs meerely by his owne will, freeing vs from all foraigne powers and authority whatſoeuer: If any creature haue any Lordſhip or authority ouer vs, as Kings, Princes, Magiſtrates, Parents, and Miniſters

sters haue, it is as subordinate to our Lord Iesus Christ; And whatsoeuer they do to vs, they must doe it as vnder him; and whatsoeuer we doe to them, we must doe it as vnto Christ, *Col.*3.23.24. *Whatsoeuer ye doe, doe it heartily, as vnto the Lord, & not men, knowing that of the Lord ye shall receiue the reward, for ye serue the Lord Christ:* It is in him, and by him that they rule ouer vs, and it is in him, and for him, that we doe seruice to them, for so is the rule in that place.

I The second point for Explication is, how this Title sutes here with the present purpose of the Apostle: Surely it sutes very fitly with it, for it is a point very materiall to the cause in hand, that is, to proue the stability of the faithfull in the state of grace: For some happely might obiect and say; What if the loue of God be set vpon vs in Christ? how come we to fare the better for it? Yes, saith the Apostle, the same Christ in whom God loues vs, is himselfe our Lord, and we are his seruants, & therefore his care and respect for vs is such, that looke whatsoeuer loue God doth intend & beare to vs in him, himselfe being our Lord, will faithfully manage the same at all times, for our best safety and greatest good. The Apostle had named mighty aduersaries, as *Death, Life, Angels, &c.* and for our better encouragement against them all, he sets out our Captaine and deliuerer in a high and glorious title: He is a Lord, and therefore farre aboue all our enemies; he is *our Lord*, and therefore can and will deliuer vs from them all.

Proofes. We come to the proofes: There is nothing more frequent

frequent in the new Teſtament then this, that Ieſus Chriſt is called our Lord, and no maruell, for this is the very ſumme of the Goſpel: the Apoſtle makes it to be ſo, *Rom.* 1.1.3. *Paul an Apoſtle of Ieſus Chriſt, called to be an Apoſtle, put apart to preach the Goſpel of God: Concerning his Son Ieſus Chriſt our Lord.* I will onely ſerue my ſelfe vpon ſuch places of Scripture, where Chriſt is called our Lord in ſome ſpeciall ſignificancy, that is, with ſome ſpeciall reference to ſome notable worke, whereby he hath ſhewed himſelf to be *our Lord*, 1.*Cor.*8.6. *Vnto vs there is but one God, euen that Father, of whom are all things, and we in him, and one Lord Ieſus Chriſt, by whom are all things, and we by him:* He had ſhewed before, that there are many Gods, and many Lords to others; but to vs, that is, to the faithfull, *there is but one God and Father, and one Lord Ieſus Chriſt.* Marke how ſignificantly the Apoſtle applies this Title, *Lord*, to *Ieſus Chriſt*, in reſpect of the *Soueraigne Lordly* power he hath ouer all things, eſpecially ouer the faithful. Chriſt Ieſus hath ſupreame authoritie ouer all things; all things are by him, and we by him; and therefore he is *our Lord*, and our *onely Lord*; *we haue but one Lord*, *Rom.*7.25. *I thanke God, through Ieſus Chriſt our Lord.* The Apoſtle had complained before of the bitter combate which he felt within himſelf, betwixt the fleſh and the ſpirit; and finding himſelfe ouer-matched with the luſts of the fleſh, in the 24. *verſe*, he cryes out for helpe, *Oh wretched man that I am, who ſhall deliuer mee!* and preſently he thinkes vpon Ieſus Chriſt *our Lord*, and vpon him

him he ſets downe his reſt, *I thanke God through, Ieſus Chriſt our Lord*: as if he ſhould ſay, it is *Ieſus Chriſt our Lord*, that hath appointed me to this combate; It is *Ieſus Chriſt our Lord*, that giues me ſtrength in the combate; and it is *Ieſus Chriſt our Lord*, that in due time will deliuer me, and giue me victorie in this combate; though I be ouermatched with theſe enemies, yet he will ouermatch them. Who ſhould a man flie to in his diſtreſſe, but to his *Lord*? So the Apoſtle here, flyes to *Chriſt Ieſus*, as to his *Lord*, 1 *Cor.* 15.57. *Thanks be vnto God, who hath giuen vs victory through our Lord Ieſus Chriſt*; The Apoſtle ſpeakes there of Chriſt and of his Reſurrection from the dead, whereby he hath ouercome death; not for himſelfe onely, but for the faithfull, & in that reſpect, he calls him *our Lord*: For wherin did euer Chriſt Ieſus ſhew himſelfe more plainly to be the *Lord*, then by his Reſurrection? And wherein may he *Lord* it more, then in giuing his ſubiects and ſeruants victory ouer Death and Hell, and all their enemies? To proceed yet a little further in the proofe of this point, according to this generall proportion of Chriſt being our *Lord*, that is, the *Lord* of all the faithfull; we ſhall finde that particular beleeuers haue laid particular claime to Chriſt, euery one of them, as to *his Lord*, *Luke* 1.43. *And whence commeth it that the mother of my Lord ſhould come vnto me?* A ſtrong faith in a weake woman, to confeſſe *Chriſt Ieſus* to be *her Lord*, euen whileſt he was in his mothers wombe; *My Lord*, that came downe from heauen

for

for me; *My Lord*, that tooke fleſh of the bleſſed Virgine, my neere and deare Kinſwoman, euen for my ſake, to redeeme me. *Ioh.*20.13.*They haue taken away my Lord,&c.* She ſpeakes it as a woman weeping and mourning, but not out of a womaniſh paſſion, but out of a ſpirituall & heauenly affection: *My Lord*, that hath forgiuen me ſo many ſins; *My Lord*, that hath caſt out ſeuen diuels out of me: *My Lord*, that hath ſtood it out manfully on the Croſſe, againſt all the powers of darkneſſe, for the redemption of my poore ſinfull ſoule: *Oh they haue taken him away, & I know not where they haue laid him* If I could tell where they haue laid him, I would ſurely goe to him; I would goe through thicke and thinne, that I might enioy my Lord, but alaſſe, *they haue taken away my Lord, Iohn*,20. 28.*My Lord & my God*; It is the ſpeech of *Thomas*, he ſaw in our Sauiours hands the print of the nailes, whereby he was faſtened on the Croſſe, & in his ſide he ſaw the wound of the Souldiers Speare, and vpon ſight thereof, he cryes out, *my Lord* and my God, as who ſhould ſay, Oh *my Lord*, theſe wounds thou haſt receiued for my ſins and trangreſſions; *Oh my Lord,&c.*

The Reaſons: Firſt, Chriſt is our Lord, becauſe he made vs: Euery free agent is Lord and Maſter of the worke of his owne hands: He made vs, therfore he is our Lord, *Col.*1.16.*By him all things were made*; Yea, but ſo he is the Lord of the wicked, he made them too; yea, but he is our ſpeciall Lord, hee made vs not onely to be creatures, which is common to the wicked; but to be new *Reaſon 1.*

creatures, which is peculiar to the faithfull onely, 2. *Cor.* 5. 17. *If any man be in Christ, let him be a new Creature.* He transformes and new moulds vs, and makes vs new creatures if we beleeue in him: Our Lord Christ, as he makes vs creatures, so he makes vs new creatures; Christ Iesus hath made vs both creatures and new creatures too, & therefore he must needs be our absolute and speciall Lord.

Reason 2. Secondly, he is our Lord, because we were giuen to him of God, *Ioh.* 17. 6. *Thine they were, and thou hast giuen them me.* God hath giuen vs to his Son Christ, and therfore we are his in the best & surest right that may be. What better right can we haue, then to that which is giuen to vs freely? And mark in what termes God hath giuen vs to Christ, and by what right we are Christs; *Thine they were, and thou hast giuen them me.* In the same propinquity that we were Gods, in the same propinquity we were giuen vnto Christ; but we were Gods as he is our Lord, and therefore we are Christs so too: And mark further here, how he shewes himself to be their Lord, and they to be his seruants: *I haue declared thy word to them,* that is, I as their Lord haue set them their taske, what they must do, that they may be saued; *And they haue kept thy Word,* saith our Sauiour, that is, as good & faithfull seruants to their Lord, they haue followed my direction.

Reason 3. Thirdly, he is our Lord, because he hath deliuered vs from all our enemies, *Sin, Sathan, &c. Luk.* 1. 71. A temporall deliuerer from a temporall bondage, deserues iustly to be Lord ouer those whom he doth deliuer; & this the Law and light of Nature

ture taught among the Heathen; for looke who it was diliuered another from any bondage; his Lord he was: Our Lord Ieſus Chriſt deliuered vs from the ſpirituall & eternall bondage & ſlauery of Sin, Sathan, Curſe, Death, Hel, & eternall damnation; And therefore he muſt needs be our Lord much more. And this Reaſon may be yet further confirmed, if we conſider the intendment of Chriſt in our deliuerance, and that was, that we his ſeruants, *might ſerue him all the dayes of our life*, *Luk.* 1.74. Fourthly, he is our Lord, becauſe he hath bought vs, 2. *Pet.* 2.1. *Denying the Lord that hath bought them.* Naturall reaſon teacheth vs this. Shall not a man be Lord of that he hath bought, and truely and dearely paide for? But Chriſt hath bought vs, and paide dearely for vs, not ſiluer and gold, but his owne precious bloud; therefore he hath moſt ſoueraigne right ouer vs, as our Lord, & we are moſt ſtrictly bound to him as his ſeruants. It is the Apoſtles reaſon in the 1. *Cor.* 6.20. *Yee are bought with a price, therefore glorifie God in your bodies, and in your ſpirits, for they are Gods.* *Reaſon.* 4.

This doctrine is ful of vſe, the firſt vſe is, concerning Chriſt himſelf; the ſecond is, concerning vnbeleeuers; & the third is, concerning the faithfull.

The firſt Vſe is concerning Chriſt himſelfe, *He is our Lord*: This is an euident proofe of his Godhead, *he is our Lord*, and therefore our God: Chriſt is ſometime called *the Lord*, and that intends his Soueraigne power and authority ouer all things; ſometime *our Lord*, & this intends his Soueraigne power and ſupreame authority ouer the Church, *Vſe* 1.

euery way the name *Lord* proues him to be God: For, to haue Soueraigue power, and ſupreame authority ouer all things, or ouer the Church, cannot be giuen to any but to God: Remember the termes before mentioned, vnder which we are to conceiue Chriſt to be our *Lord*, and euery one of them will neceſſarily conclude, that Chriſt our *Lord* is Chriſt our *God*. Firſt, he is our ſpecial *Lord* as he is our Mediator, and he muſt be God as well as man, that he may be Mediator betwixt God & man. Again, he is our ſpirituall *Lord*, he is *Lord* ouer our ſoules & conſciences, & a conſcience well rectified acknowledgeth none ouer it but God. Againe, he is our *ſauing Lord*, & none can challenge this but God himſelf: Saluation belongs to God alone. Laſtly, he is our abſolute *Lord*, to be obeyed without queſtioning, without controule, & without reſiſting, in all things whatſoeuer he cõmands, and this none can challenge but God only. I hope there is none here preſent, that wil either deny, or doubt of Chriſts Godhead: but there are many of vs that in prayer and conference, name Chriſt our *Lord*, but yet neuer think of his Godhead, which is the life of his Lordſhip, both in himſelf, and vnto vs: *Chriſt Lord*, without *Chriſt God* is no *Lord* at all.

Vſe 2. The ſecond Vſe is concerning the wicked & vngodly vnbeleeuers. If Chriſt be our Lord, that is, the Lord of the faithfull, & of his Church; then the wicked and vnbeleeuers haue nothing to doe with him, that is, as a ſauing Lord: What a deſperate, wretchleſſe, & wofull caſe are they in? Ieſus Chriſt is none of their Lord to ſaue them, nor they

they are none of his ſeruants, they yeeld him no homage nor obedience, and therefore can expect no comfort nor ſaluation from him: Conſider both their life and their death: In their life they goe vp and downe doing their owne wils, and not Chriſts will, neither are they ruled by his Lawes, but like Lordleſſe and Maſterleſſe men, they goe about, ſaying, *What Lord ſhall controule vs?* If they doe ſerue, or be ruled by any Lord at all, it is the Diuell, his word is their Law, they are ruled by his will, and are at his becke: Let him bid a wicked man ſweare, or lye, or prophane the Sabbath, be drunke, ſteale, &c. ſtraightway he will doe it, he is led by the Diuell, at his will, 2. *Timoth.* 2. 26. as the Apoſtle ſaith: Oh, that the faithfull would and could perfome ſuch true ſeruice to their Lord Ieſus Chriſt, as theſe doe to their Lord the Diuell! It is a foule ſhame to vs that we yeeld not ſuch true ſeruice to Chriſt, as they do to their Lord the Diuell; and it is a foule ſhame in them, that they yeeld ſuch true ſeruice to the diuel. So at their death, when they are on their death-beads, do they pray? no, ſaith *Iob, the wicked pray not at all times*; No, they curſe, and rage, and deſpaire, or at the beſt they are like to *Naball*, their hearts are dead as a ſtone within them, there is no ſpirituall life nor comfort in them; they haue neuer a Lord in heauen to commit their ſoules vnto, but the Lord whom they ſerued in their life, the Diuell, ſtands by them ready at their death to carry away their ſoules to hell, when they part from their bodies, as he did the rich

mans,& then this curſed Lord and Maſter that ſet them on worke, & to whom they haue done ſuch true ſeruice here, ſhall truely pay them their full wages in euerlaſting torments: They haue ſinned with the Diuell and his Angels here,and therfore it is iuſt with God to giue them their part & portion,and to damne them with the Diuell and his Angels for euer: And then this our Lord Ieſus Chriſt,whom they neglected & oppoſed in their life,& would not acknowledge to be their Lord, he ſhall ſhew himſelf to be a mighty Lord againſt them,and then he ſhall exerciſe his Lordly power and authority ouer them in wrath and vengeance, to their eternall condemnation. And then the very thought of the Lord Ieſus ſhall be as terrible to them,as the torment they endure,to thinke that Chriſt ſhould come downe from heauen to ſaue them,and that they ſhould be ſuch wretches, to ſerue the Diuell rather then him.

Vſe 3. The third Vſe is for the faithfull; this toucheth them in many reſpects. Firſt,here is the honour of the faithfull, in that they ſerue this great Lord; Chriſt Ieſus is their Lord, and they his Seruants: When ſundry Ambaſſadors meete together from ſundry places,in a ſtrange Country,he that ſerues the greateſt Prince amongſt them, hath the precedency of place & honour before the reſt, becauſe he ſerues the greateſt Lord: We all liue here as Seruants to Kings, or Nobles, or Magiſtrates, or Maſters; but the faithfull, howſoeuer they ſerue other Lords,yet their ſpirituall Lord, is the Lord Ieſus Chriſt,and by how much he is greater then

other

other Lords, so much the more is their honour aboue all other Seruants whatsoeuer: It was that which the Apostle *Paul* and other of the Apostles boasted of, & so much comforted themselues in, as we may see in their Epistles, that they were seruants to this Lord: *Paul* a *Seruant* of Iesus Christ: *Iames* the *Seruant* of Iesus Christ, & so others. A man when he sends an Epistle, graceth himselfe with the greatest title he can; the Apostles grace themselues in their Epistles with this title, the *Seruants of our Lord Iesus Christ*, as the greatest title they can haue; Nay, the very Angels in heauen take delight and comfort in it, *Reu.22.9. I am thy fellow seruant*, (saith the Angel to *Iohn*) *the seruant of the Lord Christ as well as thou.* Some thinke it a shame to be counted Christs Seruants; What? shal we be ashamed of that which is our greatest glory and honour with God? God forbid: In trouble, and in persecution, let vs acknowledge him to be our Lord, that will giue vs full content both in grace and glory. Let carnall & prophane worldlings reproach vs (as in these dayes it is too common) that we are too precise, and that we are zealous for the Lord of hosts, that we make conscience of our wayes, and that we keepe our selues from the corruptions of the times, & that we will not runne with them into excesse of riot; this is the scandall of the Crosse in these times, that the faithfull will not company and symbolize with the wicked in their sins: no, we will not serue your sins, we serue the Lord Iesus Christ, and if you reproach vs for it, we wil weare that reproach as our

Crowne:

Crowne: The glory of the wicked is their ſhame; but the ſhame that the wicked lay vpon vs, is our greateſt glory; though this be a ſhame with men, yet it is honour with Chriſt, he will take knowledge of vs as his Seruants.

Secondly, this is matter of comfort to Gods children; and they ſtand in great neede of comfort in theſe vncomfortable times; why this, That Chriſt is our Lord, if we be ſure of that, it will ſupport & cheere vp our hearts in all our diſtreſſes, againſt deſertions of men; when men, when friends, yea, when our Parents forſake vs, our Lord Chriſt wil neuer forſake vs, *Pſal.* 27. 10. *Though my Father & Mother ſhould forſake me, yet the Lord would gather me vp.* It comforts vs againſt all oppoſitions of men; they are many, great, & ſtrong, they rage, and plot, and they band themſelues together againſt the Lord, and againſt his Chriſt, but yet here is our comfort, he that dwelleth in heauen ſhall laugh, our Lord ſhall haue them in deriſion, *Pſal.* 2. 2. 4. So it may comfort vs againſt all our wants, Chriſt is our Lord, and therefore we ſhall want nothing, *Pſa.* 23. 1. *The Lord is my Shepheard, I ſhall not want.* Againe, it may comfort vs againſt weakeneſſe and infirmities, Chriſt is our Lord, & his grace is all-ſufficient for vs, as the Apoſtle ſaith, 2. *Cor.* 1. 9. Againe, it may comfort vs againſt all dangers preſent, imminent, and future. *Chriſt is our Lord, therfore we will not feare, The Lord of hoſts is with vs, the God of Iacob is our refuge,* *Pſal.* 46. 1. 2. 3. So it may comfort vs againſt all Sathans temptations, the fierceſt, greateſt, and fearefulleſt

that

that Sathan can aſſault vs withall. Chriſt is our Lord and Maſter, and can a Lord or Maſter ſee a faithfull Seruant of his, wronged and oppreſſed by his enemie, and not ſtretch forth his hand to helpe and reſcue him? If men will, yet our Lord Chriſt will not, nor cannot, but the more fiercely we are aſſaulted by our enemies, the more ready will he be to helpe vs. Therefore in the depth of temptation, retire thy ſelfe to this ſure Hold, to Chriſt, as to thy Lord, and ſay vnto him, Oh my Lord, ſeeſt thou how I am oppreſſed with thy enemie and my enemy? Wilt thou ſee me trodden vnder feete? Vp Lord I pray thee, fight for me, ſuffer not my ſoule to be a prey to ſuch a curſed enemie. And ſurely if thou doeſt thus, the *Lord* will be very ready to heare thee; *and the God of peace will tread Sathan vnder thy feete ſhortly.* Laſtly, it may comfort vs againſt death it ſelfe: whoſoeuer thou art that haſt ſerued the *Lord Chriſt* in truth in thy life, thou maiſt boldly put thy ſelf vpon him, as thy *Lord* at thy death; he whom thou haſt ſerued all thy life, wil ſurely comfort thee at thy death, & in death, & after death: therfore be not diſcouraged at death, it is terrible and feareful to nature, but let vs arme our ſelues for it before hand: let vs before hand go to Chriſt, & let him be our *Lord*, and then we may ſay to our ſoules at our death; *O my ſoule*, thou haſt ſerued the *Lord Ieſus Chriſt* thus many yeares, be not now affraid to goe to thy *Lord* and maſter home to his owne houſe: and we may turne to the *Lord* and ſay, *Oh my Lord*, thou haſt beene my

Crowne: The glory of the wicked is their ſhame; but the ſhame that the wicked lay vpon vs, is our greateſt glory; though this be a ſhame with men, yet it is honour with Chriſt, he will take knowledge of vs as his Seruants.

Secondly, this is matter of comfort to Gods children; and they ſtand in great neede of comfort in theſe vncomfortable times; why this, That Chriſt is our Lord, if we be ſure of that, it will ſupport & cheere vp our hearts in all our diſtreſſes, againſt deſertions of men; when men, when friends, yea, when our Parents forſake vs, our Lord Chriſt wil neuer forſake vs, *Pſal.* 27. 10. *Though my Father & Mother ſhould forſake me, yet the Lord would gather me vp.* It comforts vs againſt all oppoſitions of men; they are many, great, & ſtrong, they rage, and plot, and they band themſelues together againſt the Lord, and againſt his Chriſt, but yet here is our comfort, he that dwelleth in heauen ſhall laugh, our Lord ſhall haue them in deriſion, *Pſal.* 2. 2. 4. So it may comfort vs againſt all our wants, Chriſt is our Lord, and therefore we ſhall want nothing, *Pſa.* 23. 1. *The Lord is my Shepheard, I ſhall not want.* Againe, it may comfort vs againſt weakeneſſe and infirmities, Chriſt is our Lord, & his grace is all-ſufficient for vs, as the Apoſtle ſaith, 2. *Cor.* 1. 9. Againe, it may comfort vs againſt all dangers preſent, imminent, and future. *Chriſt is our Lord, therfore we will not feare, The Lord of hoſts is with vs, the God of Iacob is our refuge,* *Pſal.* 46. 1. 2. 3. So it may comfort vs againſt all Sathans temptations, the fierceſt, greateſt, and fearefulleſt that

that Sathan can aſſault vs withall. Chriſt is our Lord and Maſter, and can a Lord or Maſter ſee a faithfull Seruant of his, wronged and oppreſſed by his enemie, and not ſtretch forth his hand to helpe and reſcue him? If men will, yet our Lord Chriſt will not, nor cannot, but the more fiercely we are aſſaulted by our enemies, the more ready will he be to helpe vs. Therefore in the depth of temptation, retire thy ſelfe to this ſure Hold, to Chriſt, as to thy Lord, and ſay vnto him, Oh my Lord, ſeeſt thou how I am oppreſſed with thy enemie and my enemy? Wilt thou ſee me trodden vnder feete? Vp Lord I pray thee, fight for me, ſuffer not my ſoule to be a prey to ſuch a curſed enemie. And ſurely if thou doeſt thus, the *Lord* will be very ready to heare thee; *and the God of peace will tread Sathan vnder thy feete ſhortly.* Laſtly, it may comfort vs againſt death it ſelfe: whoſoeuer thou art that haſt ſerued the *Lord Chriſt* in truth in thy life, thou maiſt boldly put thy ſelf vpon him, as thy *Lord* at thy death; he whom thou haſt ſerued all thy life, wil ſurely comfort thee at thy death, & in death, & after death: therfore be not diſcouraged at death, it is terrible and feareful to nature, but let vs arme our ſelues for it before hand: let vs before hand go to Chriſt, & let him be our *Lord*, and then we may ſay to our ſoules at our death; *O my ſoule*, thou haſt ſerued the *Lord Ieſus Chriſt* thus many yeares, be not now affraid to goe to thy *Lord* and maſter home to his owne houſe: and we may turne to the *Lord* and ſay, *Oh my Lord*, thou haſt beene my

protector many yeares, now *Lord* helpe me, for now I ſtand in more neede of thy helpe then euer I did before: *Lord*, receiue my ſoule now into thy mercifull hands; And if thou doſt thus, aſſure thy ſelfe thou ſhalt not be more ready to commend thy ſoule to him, then he will be ready to receiue it into his hands.

Vſe 3. The third Vſe is for matter of dutie, teaching vs, that ſeeing Chriſt is our *Lord*, we muſt carry our ſelues to him, as to our *Lord*, in all dutie, as good & faithful ſeruants; he that doth ſo, is the right ſeruant of *Ieſus Chriſt*, the true and ſound Chriſtian. The duties we are to performe to him are many, we wil reduce them to theſe two heads: *Doing*, and *Suffering*. In both theſe we muſt conforme our ſelues to Chriſt as to our *Lord*. In *doing*; Firſt, if *Chriſt* be our *Lord*, we muſt beleeue in him, truſt in him, and reſt vpon him. *Iſa.* 26. 4. *Truſt in the Lord for euer, for in the Lord God is ſtrength for euermore*: & therfore let vs be confident in him, and rowle our ſelues vpon him, and know whom it is that we haue truſted, & hazzarded our ſoules vpon him. Let vs truſt in the *Lord*, when we ſee nothing in the world but deſolation; he is a *Lord*, and therefore can doe for vs what he will; and he is our *Lord*, and therefore he will doe for vs what he can: And if he can do for vs what he will, by his abſolute power, and will doe for vs what he can of his meere grace and goodneſſe, why ſhould we not beleeue in him, and reſt vpon him both in life aud death?

Secondly, if he be our *Lord*, then we muſt reuerence him as our *Lord*. *Mal.* 1. 6. *If I be a Lord,*

where

where is my feare? Pſal.2.11.12. Serue the Lord in feare, and reioyce in him with trembling. Kiſſe the Son,&c. Let vs therefore reuerence him in his Nature, Perſon, Word, Ordinances, in our hearts, liues, and all our courſes: Let his feare be alwayes before our eyes, that we may neuer ſinne againſt him. It is a fault to be taxed in many Chriſtians, that they come to the Word, & to the Sacraments with little reuerence to God, none at all to man: God will be honoured with an orderly zeale.

Thirdly, if Chriſt be our *Lord*, then we muſt loue him as our *Lord*, *Deut. 6.5. Thou ſhalt loue the Lord thy God, with all thy heart, & with all thy ſoule.* Our loue muſt be ſuch to him, as his loue was to vs, that is, not colde or little, but maruellous great; ſo that he ſhed his bloud for vs. Hath our *Lord* loued vs thus dearely, to lay downe his life for vs? then let vs loue him as dearely, let vs lay down our liues, if we be called to it, for him.

Fourthly, if Chriſt be our *Lord*, we muſt imitate him, *Iohn.13.13.14. Yee call me Lord and Maſter, and ye ſay well, for ſo I am; if I then your Lord and Maſter haue waſhed your feete, ye ought alſo to waſh one anothers feete:* and verſe 15. *For I haue giuen you an example, &c.* Thus we ſhould imitate Chriſt in loue and humilitie, and other graces: we are much wanting in theſe duties now in theſe dayes; but if Chriſt be our *Lord*, we muſt ſhew our loue and humility as Chriſt did, thinke ſcorne of nothing that is to be done for the children of God: Euery ſeruant will follow his *Lord*, if it be but in an ill faſhion; then let vs imitate Chriſt in his

graces, and conforme our ſelues to his faſhions.

Fiftly, if Chriſt be our *Lord*, we muſt ſerue and obey him as our *Lord*, we muſt doe what he commands, & nothing elſe, & we muſt do it, as he commands it to be don, & we muſt leaue vndon that he forbids: we muſt not be ſeruants to men, (we muſt ſerue other Lords as vnder our *Lord Chriſt*, & in his name) much leſſe muſt we ſerue our owne luſts, or the world: Chriſt is our *Lord*, and we will ſerue him, and not the world, nor our owne ſinfull luſts.

Secondly, in our ſufferings we muſt conforme our ſelues to Chriſt: Let vs know for certaine that we muſt looke for affliction. *The ſeruant is not aboue his maſter, Matt.* 10.24. It is the niceneſſe of many Chriſtians, that their finger muſt not ake, they muſt not endure one temptation, they would faine flie from afflictions, but we muſt looke for them: Did Chriſt go from the Croſſe to heauen, & ſhall not we goe the ſame way? we muſt take vp our Croſſe & follow him. Secondly, as we muſt looke for them, ſo we muſt carry our ſelues with patience as he did in them, who when he was reuiled, reuiled not againe, when he ſuffered, he threatned not, &c. 1. *Pet.* 2.23. *Leauing vs an example* (ſaith the Apoſtle) *that we ſhould follow his ſteps, verſ.* 21. And therefore let vs labour to be patient in the leaſt affliction, for he is thy *Lord* that puts thee to it. And let them be our owne afflictions, & then we ſhall the better beare greater afflictions, & Chriſts afflictions. Chriſt ware a Crowne of thornes, & was ſtrook vpon that Crowne to adde affliction to his afflictions; ſo we muſt looke for many

many thornes, many afflictions, and for affliction to be added to affliction: But yet be of good cheere, Chriſt wil recompence all with a Crown of glory. Let vs apply this to the Sacrament: We come here to the Lords Table, this is a great honor to vs, therfore let vs be thankful for it: Secondly, let it comfort vs, that if we come in repentance, we ſhal haue our comfort ſealed vp vnto vs, to our hands, to our mouths, & to our hearts. Again, we profeſſe Chriſt to be our *Lord*, then let vs examin whether we fear him, loue him, and obey him as our *Lord*. Alaſſe, we muſt all confeſſe we come ſhort in theſe duties; let vs acknowledge this vnto him, and let vs ſay, *Lord*, though we deſerue not to be thy ſeruants, yet thou art our *Lord*; and let vs come with more faith & feare, & loue, & with more reſolution, to obey him better then euer we haue done. If this Sacrament Seale vnto vs that Chriſt is our *Lord*, it muſt alſo ſeale vnto vs that we are his ſeruants, & then we muſt not honor him for an houre, while we are here, but all our life time. If thou be the ſeruant of Chriſt, he is thy *Lord*, but if thou ſerue the world, or thy belly, or thy pleaſure, or any thing elſe, and not the *Lord Ieſus* in the truth of thine heart, then he is none of thy *Lord*, *nor* thou art *none* of his ſeruant. And therefore when thou ſhalt come and knocke, & ſay, *Lord, Lord, open vnto me*, he will anſwer thee, *Away from me, thou art none of my ſeruant* therfore let vs ſubiect our ſelues vnto him, in all obedience, both in doing, and ſuffering, as vnto our *Lord*, & ſo he will recompence vs with grace here, and with glory hereafter.

FINIS.

The fifth SERMON, vpon Rom.8. the two last verses.

For I am perswaded (or I am sure,) that neither Death, nor life, nor Angels, &c.

IN handling this Scripture, as God in mercy hath giuen strength, we haue proceeded thus farre: First, we haue shewed the dependance of the verses with the former; then we shewed the meaning of the words in themselues: After that, we cast this Scripture, for our better instruction & memory, into this mould, and shewed that it did empty it selfe, into these seuen particulars. First, that which is implyed, namely, that there is a Communion betwixt God and the faithfull: Secondly, that which is expreſt, namely, the bond of this Communion, and that is the loue of God: Thirdly, the Apostle shewes the ground of this Communion, and of this bond too, and that is Iesus Christ: Fourthly, he shewes that the faithfull haue a neere interest in Christ Iesus; & this he sets forth by a terme of neere relation, *our Lord.* Thus farre we haue proceeded already. The fifth point is, that the Apostle auoucheth the safety of all the faithful in the middest of all dangers that they are subiect to; *nothing shall separate us from the loue of God.* And this he inlargeth in many particulars, as by and by we shall see.

This is the fifth thing then that we are to consider of, namely, the safety of the State of Gods children in the midst of all dangers; we will propound the Doctrine thus.

The

The hold that the faithfull haue in the loue of God through Ieſus Chriſt, it is a ſure hold: the eſtate of grace that they are in, is an vndefeaſable eſtate, nothing can void them, nothing can depriue them of it. Conſider well the words of the obſeruation; the very words whereof are, in effect, the very words of this Scripture; and the whole matter of the obſeruation, is the whole matter of this Scripture; For that which we haue ſpoken heretofore touching our Communion with God, the bond of it, Gods loue; the ground of both, Ieſus Chriſt, &c. haue beene but preparations to this Truth; and theſe points which follow touching the Apoſtle his certainty he hath, and the vſe he makes of it, are but inferences from this truth. This is the truth it ſelfe, that is here peremptorily and preciſely affirmed: that nothing ſhall ſeparate the faithfull from the loue of God to them in Ieſus Chriſt, nor from the eſtate of grace that they are in: And this the Apoſtle contents not himſelf only to affirme in the generall, but withall, confirmes it in particular, by a ſufficient reckoning vp of all the parts of the Aduerſarie power, that is or can be againſt vs: Death ſhall not, nor Life ſhall not, nor Angels, &c. nor any other creature, *nothing ſhall ſeparate vs*; not any one of theſe dangers aſunder; no, nor all them ioyned together; no nor any other added to them, nor any other creature, put what you will to them, *nothing ſhall ſeparate vs from the loue of God, which is in Chriſt Ieſus*: & to put the matter out of all ſhew of doubt, he ſaith, not onely they *ſhall not ſeparate vs*, but he puts

Doctrine.

puts it vpon an impoſſibility, *they ſhall not be able to ſeparate vs*; let them ioyne all their powers together, and doe what they can, they ſhall neuer be able to doe it: Thus we ſee the Doctrine is naturally raiſed, & the Apoſtle preſſeth it as the maine matter of the Scripture.

Explication I will ſpeake ſomewhat, as our order is, for Explication of the doctrine, & therein I will handle but this one point: Becauſe the doctrine ſpeakes of the loue of God, and of the ſtate of grace; we muſt know what it is to be in that ſtate of the loue of God, and the eſtate of grace; for either it hath bin our ſtate, or now is, or hereafter ſhall be our eſtate, elſe we can neuer be ſaued: therefore before we ſhew that we cannot fal away from this ſtate, it is needfull to ſhew what it is to be in it. The eſtate of the loue of God, and the ſtate of grace, is to be throughly reconciled to God, through the precious bloud of *Ieſus Chriſt*; whereby we are iuſtified from all our ſins, and entred into a courſe of true ſanctification: It is called the eſtate of Gods loue in oppoſition to the eſtate of Gods wrath, wherein we are all by nature, *Epheſ.2.3.* In this ſtate of wrath God lookes downe from heauen vpon vs in mercy, and receiues vs freely into his loue through Ieſus Chriſt, and ſo we are tranſlated out of the eſtate of Gods wrath into the eſtate of his loue; It is called the eſtate of grace, in oppoſition to the ſtate of ſinne, that we are all in, *Rom.3.28. All haue ſinned, &c.* In this ſinfull ſtate the Lord lookes downe from Heauen in mercy vpon vs, & in Ieſus Chriſt beſtowes vpon vs, the ſauing grace

of

of Iuſtification, forgiuing vs all our ſins; and the grace of Sanctification, making vs new creatures, and ſo tranſlates vs out of the ſtate of ſinne into the ſtate of grace: Theſe things we muſt feele in our ſelues in ſome meaſure, elſe we were neuer in the ſtate of grace. To open the point more fully and familarly; the eſtate of the loue of God, and the eſtate of grace, conſiſts in certaine mutuall paſſages betwixt God and man: On Gods part to man, there are two chiefe paſſages, Gods loue, and the perſwaſion of Gods loue: and on mans part, there are alſo two chiefe paſſages; Faith, & Loue: All thoſe that God will ſaue, he loues them from all eternitie in Ieſus Chriſt; there is Gods loue: & in due time he acquaints them with it, and perſwades them by his Spirit to beleeue it, and to accept of it, and to returne loue and obedience for it: there is his perſwaſion. On mans part, man being ouercome with the ſenſe of this loue, and the force of this perſwaſion, he yeelds to God, & imbraces this loue, & beleeues the promiſe of grace, and applies it to himſelfe; here is our faith: and withall is carried after that good God, with the whole bent of his Nature, and ſtreame of his affections, that ſo dearely loued vs; here is our loue. Take it thus, Thoſe whom God in mercy doth purpoſe to ſaue, he wil come vnto; commonly vpon the hearing of the Word, or elſe in ſome ſpeciall affliction, at the leaſt in ſome good imployment, and takes vs aſide, and drawes vs into ſome ſerious meditation of our eſtate, and he breakes with vs to this effect: as if he ſhould ſay, Ah poore

ſinfull ſoule, thou art in a miſerable, a fearefull and a damnable caſe, led away euery day into ſin in a fearefull manner, & euery houre of the day thou haſt deſerued my wrath and fearefull curſe to fall vpon thee: if thou goe on in theſe ſinfull courſes, hell and damnation is thy portion for euer; but I haue pitty vpon thee, & would haue thee to haue pitty vpon thy ſelfe; I doe not deſire thy death, but that thou doe repent and liue; and out of my infinite loue to mankinde, I haue giuen my owne deare Son *Chriſt Ieſus* to die for ſuch poore wretched ſinners as thou art: & now I come to tell thee, & do tell thee by my Spirit, that thou poore ſinful ſoule art one of thoſe ſinners that Chriſt hath purchaſed by his moſt precious bloud: therefore my Son hearken vnto my voyce; *Oh my Son giue me thy heart*, turne thy loue & thy affections wholly vpon me, beleeue thou in me, and beleeue in my Son Chriſt Ieſus, beleeue his Spirit, his truth, his promiſes; caſt away all thy ſinnes, neuer let them enter into thy heart againe, and giue thy ſelf to promiſe and preforme a holy life, be perſwaded by my aduiſe, hold faſt by me, and I will hold faſt by thee; do thus and I will be thy Father, and thou ſhalt be my childe for euer. Thus God wooes, & thus he winnes euery ſinfull ſoule: And this perſwaſion of his is not onely a bare tender of grace, as if God ſhould ſay, Thou ſhalt be ſaued if thou wilt; but it is Gods operatiue worke of grace, which he perſwades vs and makes vs able & willing to do; he bids vs beleeue, & withall he giues vs his Spirit, and cauſeth vs to beleeue in Chriſt; he

he perſwades vs to ſet our loue vpon him,& withall he ſheds forth his loue into our hearts by his holy Spirit,and makes vs able and willing to loue him. This is the right ſtate of ſauing grace, or of the loue of God: and when this knot of grace is knit betwixt God and the beleeuing Soule, it can neuer be diſſolued by all the powers of hel.So we ſee the doctrine explained, that the hold which the faithfull haue in the loue of God through Ieſus Chriſt, it is a ſure hold ; the eſtate of grace that they are in,is an vndefeaſable eſtate,nothing can voide them,nothing can depriue them of it.

Proofes.

The proofes of this doctrine are theſe,*Pſal.*125. 1.*They that truſt in the Lord ſhall be as mount Sion, that cannot be remoued,but remaineth for euer:*The perſons there ſpokē of,are the ſame that we ſpake of in the Doctrine ; *they that truſt in the Lord,* the faithfull,ſay we,that by faith and confidence haue gotten ſure hold of God in Chriſt; ſecondly,the eſtate there ſpoken of, is the ſame we ſpeake of; a ſure and firme eſtate,by way of compariſon,is ſet down to be *as mount Sion*:the ſurety wherof is ſet downe by negation,*it cannot be moued*, and by affirmation,*but remaineth for euer*. The ſubſtance of the ſpeech is this,Mount*Sion* is ſo firmly ſetled, as it can neuer be remoued; But all they that truſt in the Lord are in ſuch a ſtate, therefore all they can neuer be remoued, but ſtand faſt for euer. Some obiect and ſay,it is true that the faithfull,ſo long as they truſt in the Lord, are vnmoueable; but they may ceaſe to truſt in the Lord, & ſo may be remoued.I anſwer,this is a meere illuſion of the

place, and this Scripture cannot be ſo deluded; for if they that truſt in the Lord may ceaſe quite from truſting in him, then they may looſe their hold in him: but the place ſaith, they can neuer looſe their hold in God, for then *Mount Sion* may be remoued; but, ſaith the Text, *Mount Sion* can neuer be remoued, therefore they can neuer quite ceaſe to truſt in God: the Prophet concludes as well the ſureneſſe of their truſt, *that it ſhall neuer faile*, as the ſureneſſe of *Mount Sion*, that it ſhould neuer faile: he affirmes as well the ſureneſſe of their faith, as the firmeneſſe of the hold they haue in God. *Matth.7.24.25. Whoſoeuer heareth of me theſe words, and doth the ſame, I will liken him to a wiſe man that builded his houſe vpon a Rocke:* This wiſe builder is euery true beleeuer, and the houſe there built, is the Reſt that he ſets himſelf vpon, how he lookes to be ſaued; the grounding of this houſe vpon a Rocke, is the relying of the Beleeuer, truely & wholly vpon Chriſt Ieſus, by a true and liuely faith in his bloud; *the raine fell, and the flouds came, and the windes blew, &c.* Theſe are his tryals by afflictions, temptations, perſecutions, &c. The beſt beleeuer is ſure to haue tryals enow, euen to the vttermoſt, as much as he can ſtand vnder, & not more; but here is his comfort, his houſe ſhall neuer fall, becauſe it is built vpon a Rocke: the true beleeuer hath gotten ſure hold on God by faith in Chriſt, and therfore he can neuer fall, *Ioh. 3.36 He that beleeues in the Sonne, hath euerlaſting life, &c.* Theſe are the words of *Iohn Baptiſt*, & are confirmed by our Sauiour, and that by tearmes of aſſeueration,

aſſeueration, *Ioh.6.47. Verily, verily I ſay to you, he that beleeueth in me hath euerlaſting life:* Here is a true beleeuer, and what is his portion? *euerlaſting life*; and he ſaith not, *he ſhall haue*, but he *hath it*, he is ſure of it, he is poſſeſſed of it: but a man may loſe that which he hath: yea, but this is eternall life, and therefore cannot be loſt, for if it could be loſt, it were not euerlaſting. This appeares further by the nature of the phraſe, *to haue life*, which is not to haue riches, or goods, or poſſeſſions, but to *haue life* is to liue that life which a man hath; as he that hath naturall life, liues that life, and he that hath ſpirituall life, liues a ſpirituall life; and ſo he that hath eternall life, liues eternally; ſo that his meaning is, that true beleeuers begin now to liue that life, that they ſhall liue for euer, begun here in grace, and continued for euer hereafter in glory; if they that thus beleeue could fall away quite from God, then they muſt dye for euer; & it is not poſſible both to liue and to dye for euer, therefore it is impoſſible that euer any ſuch ſhould fall quite away from God, *Ioh.10.27.28.29. My ſheepe here my voyce, and I know them, and they follow me; and I giue vnto them eternall life, & they ſhall neuer periſh, neither ſhall any plucke them out of my hand:* Here our Sauiour ſpeakes of his Sheepe, not onely of Profeſſours, but of true Beleeuers: Sheepe, that haue true hearted ſoules to Chriſt their Shepheard, for ſo they are deſcribed, *they heare his voyce and follow him.* They deale thus with him; But how deales he with them? *He giues them eternall life:* and if Chriſt giue it, who ſhall

take it away from them? And he ſaith not *I will*, but *I doe giue it them*: euery true Beleeuer, at the firſt Act of his conuerſion, hath eternall life; he beginneth then to liue eternally, and he ſhall neuer periſh; He may be hunted by Dogges, & Wolues, and Beares, and diuels, but they ſhall neuer periſh, *neither ſhall any pull them out of my hands*; He that ſeparates vs from God muſt tugge with Chriſt Ieſus himſelf, and be too hard for him too, elſe they can neuer plucke vs out of his hand: And is not this enough? If it be not, then looke what he ſaith in the 29. Verſe, *My Father, which gaue them me, is greater then all, and none is able to take them out of my fathers hands*: If any ſhould queſtion my power, yet none will queſtion my Fathers power; if any were able to plucke them out of my hands, yet none, neither men nor diuels are able to pluck them out of my fathers hands, *he is greater then all*, and therefore the ſtate of the faithfull is a ſure ſtate: And marke how our Sauiour in that place changeth his words; In the 28. Verſe he ſaith, *none ſhall plucke them out of his hands*; and in the 29. verſe, *none can take them out of his Fathers hands*, they neither ſhall nor can: So that the doctrine is cleere, that the hold that the faithfull haue in the loue of God through Ieſus Chriſt is a ſure hold, and the eſtate of grace that they are in, is an vndefeaſable eſtate, nothing can voide them, nothing can depriue them of it.

The reaſons are many; there is no reaſon from man for this, for there is nothing in, nor of our ſelues, but it is contrary and againſt this truth: all the

the reaſons muſt be fetcht from God, 2. *Cor.* 1. 21. *It is God which eſtabliſheth vs with you in Chriſt.* Now looke vp to God, and all is for this truth, that we cannot fall; Firſt, his Loue is for vs, and that is euerlaſting: Secondly, his Power is for vs, and that is almighty: Thirdly, his Grace is for vs, and that is all-ſufficient: Fourthly, his Will is for vs, and that is vnreſiſtable: Fifthly, his Promiſe is for vs, and that is vnchangeable: and laſtly, Chriſt his Prayer is for vs, & that is vnfallible. A threefold cord is not eaſily broken, but here is a ſixe-fold cord, platted with Gods owne hand, and euery one as ſtrong as God himſelfe, binding vs faſt to the loue of God in Chriſt, and therefore this can neuer be broken.

1. Firſt, Gods Loue is for vs, and that is euerlaſting: We muſt be in the loue of God, or elſe this that is here ſpoken concernes vs not. Now his loue is euerlaſting, *Ier.* 31. 3. and therefore it cannot be remoued, *Ioh.* 13. 1. *Whom he loues once, he loues for euer, euen vnto the end he loueth them.* God cannot loue vs to day, and hate vs to morrow, as we doe, that loue a while and leaue at laſt; farre be it from any of vs, euer to imagine that God can loue any man as his deare Child for a fit, & a ſpirt, and yet afterwards hate him, as the childe of the diuel, for euer; but this God muſt doe, if euer any true beleeuer ſhould be caſt off, or fall away; but this God cannot do, becauſe his loue is euerlaſting, & therefore no child of God can become a caſt-away.

2. Secondly, his Power is for vs, & that is almighty, *Ioh.* 10. 29. *My Father is greater then all, and none*

none is able to take them out of my Fathers hands. Gods greatneſſe and his almightineſſe lyes at pawne for it, 1. *Pet.* 1.5. *We are kept by the power of God through faith vnto ſaluation*; the originall ſignifies, that we are kept by the Guard of Gods power, by the ſtrongeſt, and ſureſt, and chiefeſt power that God hath; as the Kings Guard is his ſtrongeſt power he hath about him: And what? is this for a time? no, for euer to ſaluation, ſaith the Apoſtle, to the full accompliſhment of our ſaluation.

3 Thirdly, Gods grace is for vs; and that is all-ſufficient, 2. *Cor.* 12.9. *My grace is ſufficient for thee, &c.* which is an effectuall ſufficiency, elſe it could haue beene no comfort to *Paul*; for *Paul* was then in great diſtreſſe, the meſſengers of Sathan, (theſe *Principalities* here ſpoken of) were about his eares buffetting him, he findes no power in himſelfe to withſtand, and therfore he beſought the Lord for this; and God giues him this anſwer, to ſatisfie & to pacifie him withall, *my grace is ſufficient for thee:* though thou haſt no power nor grace to ſtand againſt this fiery temptation, yet be of good comfort, my grace is, and ſhall be ſufficient for thee. But you will ſay, this was *Pauls* particular caſe, but what is that to me, or to another? I anſwer, it is true, it was his particular caſe, but yet ſo, as it is exemplary, and applicable to all true beleeuers for euer after: ſo ſaith the Apoſtle himſelfe, 1. *Tim.* 1. 14. 16. *For this cauſe was I receiued to mercy, that Ieſus Chriſt ſhould firſt ſhew on me all long-ſuffering, vnto the example of them which ſhall in time to come be-*

beleeue in him vnto eternall life; He receiued mercy, that all the children of God might lay hold vpon it as he did, in truth, though not in the ſame meaſure.

Fourthly, Gods will is for vs, and that is vnreſiſtable: His will is for vs, *Luk.*12.32. *Feare not little flocke, it is my Fathers wil to giue you a Kingdom*; And if it be his will, who ſhall gaineſay it? *Ioh.*6.39. *And this is the Fathers will which hath ſent me, that of all that he hath giuen me, I ſhould loſe nothing but ſhould raiſe it vp at the laſt day.* Now the wil of God is vnreſiſtable, *Rom.*9.19. *Who hath reſiſted his will?* And therefore the faithfull cannot fall away. 4.

Fiftly, Gods promiſe is for vs, and that is vnchangeable: God not onely promiſeth grace, but perſeuerance in grace, as *Ier.*32.39.40. *And I will giue them one heart, I will make an euerlaſting Couenant with them, I will put my feare into their hearts, and they ſhall not depart from me*: Here is a promiſe not of grace onely, but of perſeuerance in grace; and Gods promiſe is vnchangeable, 2.*Cor.*1.20. *they are Yea, and Amen*: It is impoſſible that God ſhould lye, *Heb.*6.18. & therefore ſeeing God hath promiſed that we ſhall ſtand faſt, it is impoſſible that euer we ſhould fall away. 5.

Laſtly, Chriſts interceſſion is for vs, and that is vnfaileable, *Luk.*22.32. *I haue praied that thy faith may not faile*; that is, that thou maiſt neuer fall from faith. But this is particular for *Peter*; no, it is generall for all as well as he, *Ioh.*17.9.20. *I pray for them, I pray not for the world, I pray not for theſe alone*, 6.

lone, but for them also that shal beleeue in me through their word; He prayes for all beleeuers: now Christs prayer is alwayes heard, *Ioh.* 11.4. *Father, I know that thou heares me alwayes*: therefore the faithfull cannot fall away.

The first Vse of this point is matter of confutation, against those that hold that the Saints may vtterly fall from grace; It is held both by the *Papists*, and the *Lutherans*, as also by the *Arminians* both at home and abroad; they hold that Saints may vtterly fall away from grace: I wil aske these men, that are so peremptory in this point, this question, whether they can shew me any one place in the Booke of God, that doth directly & expresly affirme, that a true Beleeuer may vtterly fall away from grace? They cannot, some of themselues confesse they cannot; then I answer them, that we can shew many expresse places to the contrary, directly affirming the impossibility of falling away, and they haue not one for the possibility of it, therefore we may quickly iudge where the truth is. Yea, but say they, there is many exhortations to the faithful for that end, that they should not fall away, as 1. *Cor.* 10.12. *Heb.* 12.15. &c. and these should be in vaine, except there were some posibility that they might fall. I answer, such exhortations there are, and they are directed to mixt congregations, that consisted as well of Hypocrites that might fall away, as of true Beleeuers that might not fall away; and so they are not in vaine in respect of these Hypocrites, neither were they in vaine in respect of

Gods

Gods Children, but of ſingular vſe in reſpect of them too, for thereby they were ſtirred vp to ſhake off ſecurity, and to be more diligent in the wayes of God, for if we fall into ſinne, and negligence, and ſecurity, it is the high-way of falling from God. Yea, but ſay they, there are many examples, as of *Hymeneus*, *Philetus*, and *Demas*, *&c.* that were true beleeuers, and yet fell away. I anſwer, they can neuer ſhew me one example of any that fell away finally, but ſuch as were hypocrites; I will ſay confidently, that he that fals vtterly away from grace, was neuer but an hypocrite; no true beleeuer can fall away. I dare ſay it, becauſe Chriſt hath ſaid it before me, *Matt.* 7. 26. 27. *The fooliſh man built his houſe vpon the ſands, & when the ſtormes came, it fell.* Doeſt thou ſee a man build him an houſe, and it fall? certainly that man built vpon the ſands, that is, onely vpon the profeſſion of ſauing faith, he had neuer true ſauing faith in Chriſt, but his owne fooliſh perſwaſion; the true beleeuer builds vpon the Rocke Chriſt, & therefore his houſe can neuer fall. To eſtabliſh our Iudgements herein, let vs hold faſt theſe two poſitions: Firſt, that hypocrites and counterfeits, may and doe fall away finally, *Matth.* 13. 21. *But true beleeuers can neuer fall finally from God:* Both theſe are affirmed, 1. *Ioh.* 2. 19. *They went out from vs, but they were not of vs, for if they had beene of vs, they would no doubt haue continued with vs.* Secondly, that true beleeuers may fal from the ſenſe of Gods loue, and from the exerciſe of Faith, & Loue, and Obedience, and other graces; from

ſome degree of Faith, and from ſome degree of Gods loue, and from the exerciſe of grace, as in the caſe of ſpirituall deſertion, temptation, ſpecially by ſin; but they can neuer fall from faith, nor from the loue of God it ſelfe, nor from the life of grace, or at the leaſt when they doe fall, they neither fall wholly nor finally: the whole power that is in them is not carryed after ſinne, but there is ſome reſiſtance. A child of God in the caſe of ſinne, hates that he doth, he cannot fall wholly, the ſeede of God is ſtill within him, 1. *Ioh.* 3. 19. and that will reuiue againe; Nor he cannot fall finally, becauſe that ſeede is immortall, 1. *Pet.* 1. 23. and therefore can neuer die. They that are in the ſtate of grace, heare a voyce behind them, ſaying, *This is the way, walke in it*, *Iſa.* 30. 21. they haue the guidance of Gods Spirit, whereby they are preſerued from euill, and fitted for euery good dutie, ſo that they cannot fall wholly nor finally. And yet they may haue ſuch falls as are feareful, and which they may rue for euer, as we may ſee in *Dauids* fall, *Pſalme* 51. Theſe two poſitions well conſidered, are a ſufficient preſeruatiue to keepe vs from this errour.

Vſe 2. The ſecond Vſe is for reproofe of thoſe that abuſe this doctrine, to Gods diſhonour, and their owne deſtruction: Some abuſe it to carnall Security: They heare this doctrine, that true beleeuers cannot vtterly fall away, & therefore they grow ſecure and careleſſe of their wayes, and caſt off the feare of God, and giue themſelues ouer to their owne luſts; graceleſſe, and wretchleſſe perſons they

they are, to abuſe ſuch a heauenly doctrine; What is this but to turne the grace of God into wantonneſſe? *Iude* 4. And marke what cenſure the Apoſtle paſſeth on them in that place, *vngodly men they are, ordained to condemnation.* A child that hath a good father, whom he knowes will not ſee him want nor periſh; ſhall this child therefore waſte and ryot, and bezzell away all his ſtate, and runne himſelfe into debt and danger he cares not how? It were a wicked childe that would doe thus: a good and true-hearted child to his father would neuer doe it. It was the diuels temptation to our Sauiour, *Luk.* 4. 9. 10. *that he ſhould caſt himſelfe downe headlong*: An impudent perſwaſion to the Sonne of God: What is his reaſon whereupon he perſwades him thus to caſt away himſelfe? forſooth, becauſe he had the promiſe of Gods protection, for, *they ſhall beare thee in their hands, ſo that thou ſhalt not daſh thy foote againſt a ſtone*; as if he ſhould ſay, thou maiſt do what thou liſt, thou art ſure to be ſafe. Shall we giue our ſelues ouer to ſinne, to deſperate and wicked courſes, becauſe we haue Gods promiſe not vtterly to fal from grace? God forbid. This was the Diuels Diuinity, and it is a diuelliſh practiſe whoſoeuer imitates it, and ſo let vs eſteeme of it, and abhorre it in our ſelues and others: Oh beloued, we muſt conſider that the ſame grace of God wherby we are ſaued, the ſame grace doth preſerue vs from ſin, and quickens vs vp to good duties. It is the Apoſtles words, *Titus* 2. 11. 12. *The ſame grace of God that brings Saluation to vs, makes vs alſo deny all vngodlineſſe, and*

worldly lusts, and to liue soberly, &c. Therfore whosoeuer thou art that professest thy selfe to be a beleeuer, and yet hast no care nor conscience to abstaine from sinne, and to leade a godly life, it is a strong presumption against thee, that thou neuer yet hadst any true touch of sauing grace. Others abuse it to Pride: They haue a high conceit of themselues, and are lifted vp in their hearts, as if they did stand by their own strength and power. A fearefull sinne; for hereby they robbe God of the honour of their saluation, to ascribe it to themselues. And it is an vsuall and iust thing with God to recompence such abominable pride with a shamefull fall: *Ioh.* 18.25.26. It was the secret pride of *Peters* heart, and confidence of his owne strength, that made him say, that though all the world should forsake Christ, yet he would not, yea, though he dyed with him, he would not forsake him; which was iustly recompenced with that shamefull and fearefull fall, that he was the onely man that not onely forsooke him, but denyed him, and forswore him too: that *Peter* might after be warned, and we by his example, neuer to think of standing by our own strength, but wholy and onely on the power of God, who is all in all in it. Let vs waite vpon God in the humblenesse of our soules, and by faith and confidence put him in trust with our state; and let vs doe the best we can to keepe in the state of grace, but yet let vs giue the whole glory of our preseruation to God alone.

Vse 3. The third Vse, is matter of exhortation, to stirre vp

vp Gods children to hold faſt by God; *Hold faſt til I come*, ſaith our Sauiour. It is not a vaine exhortation: for what God bids vs do, he makes vs willing and able to doe in ſome meaſure; therefore we are to hold faſt by God, and to goe on cheerefully in the ſtate of grace, and neuer be daunted with a ſeruile feare for any enemy; we muſt hold faſt by God: notwithſtanding his promiſe that we ſhall perſeuere, which is the cauſe of our ſtanding, yet we muſt hold faſt by faith, as the inſtrument and meanes vnder God whereby we ſtand, for this doth not acquit vs from, but binde vs more firmely to doe our beſt endeauour to maintaine our ſtate; Where Gods promiſe and mans endeauour are ioyned together, that being the cauſe, and this the foundation and meanes, how ſweetly do they concurre and worke together? And therefore we muſt vſe all meanes for the eſtabliſhing of our ſelues in grace, when we are once entred into that eſtate; which ſtate we muſt labour to be ſure that we are in, & not flatter our ſelues; and then we muſt labour to vſe all good meanes to be eſtabliſhed in it: Firſt, we muſt lay a ſure foundation or ground, if euer we will hold out in the eſtate of grace, elſe wee ſhall quickly decay: See that thy faith in Chriſt be true and ſound, grounded on the Word and promiſes of God, and the infallible teſtimonies of Gods Spirit, that cryes, *Abba* Father, with in thee; And let thy repentance be vnfained, not a few teares, but euen the breaking of thy heart; And let thy conuerſion be through: be not halfe a Chriſtian; and ſee all thou doeſt be done in truth, and

Meanes to be vſed that we may perſeuere in grace. 1

and then thou haſt laid a good and ſure foundation, *Luk.6.48. He that will lay a good foundation muſt digge deepe*, and ſo his building will ſtand firme: And ſo if we will haue our building ſtand firme with God, we muſt digge deepe; we muſt be men of deepe meditations on our owne miſeries, and on Gods mercies, and promiſes, & in Chriſts ſufferings and merits; We muſt haue a deepe ſorrow for our owne ſinnes, and not a ſlight and ſhallow remembrance of them; and then we will not willingly be drawne to ſinne againe while we liue; therefore we muſt haue a deepe ſorrow for ſinne, and a deepe ſighing for grace, and a deepe impreſſion of the Word in our hearts; we muſt not be hearers & ſpeakers of it, and rememberers of it onely, but it muſt dwell plentifully in vs: it muſt transforme our hearts into the obedience of it; If euer we looke to lay a good foundation in God, we muſt digge deepe, *Matth.13.5,6.* The Corne that was ſowen in the ſtony ground, came vp quickly, and periſhed quickly, becauſe it had no depth of earth: Our ordinary hearers are quicke and apt to ſpeake of that they heare; but the Word hath no depth of rooting in their hearts, and therefore they quickely fall away: be

1. ſure therefore that thou dig deepe, and that that which thou buildeſt vpon be deepe in thy heart.

2. Secondly, that we may hold out in the ſtate of grace, there muſt be a firme reſolution in vs to ſtand faſt whatſoeuer come of it; and for lacke of this, many haue fallen ſhamefully away. In *Act.* 11.23. *Barnabas* exhorted all, *that with purpoſe of heart*

heart they would continue in the Lord; we muſt be reſolute to deny our ſelues, to leaue our ſinnes, to fight againſt our corruptions, & to endure temptations, and to looſe all, yea, our liues and all, rather then to looſe our hold in God; many there are that make reſolutions to leade a holy life, but either they are paſsionate or colde; no maruell though ſuch reſolutions neuer hold out: Many make reſolutions in a paſſion, and they will neuer hold. *Deut.* 5. 27. 29. *The people ſaid vnto Moſes, Goe thou neare, and heare all that the Lord our God ſaith, and declare thou vnto vs, and we will heare it & doe it*: But what ſaith God? *Oh that there were ſuch an heart in my people, to feare me, and to keepe all my Commandements alway*: We make many good reſolutions; But, Oh that there were ſuch an heart in vs to doe as we ſay. Now that our reſolutions may ſtand; Firſt doe them in the feare of God, as in Gods preſence and hearing; Secondly, doe it heartily from thy heart. Thirdly, doe it from a mature deliberation, and not in a fit or paſsion: thou haſt felt the ſmart of ſinne, therefore reſolue deliberately, rather to be drawne in pieces, then to be drawne to ſinne againe. Fourthly, we muſt make our reſolutions in confidence of Gods promiſes, & empty our ſelues of all power to do any thing, as of our ſelues. Laſtly, we muſt goe to God by prayer for his Spirit, that he may frame thy reſolutions within thee; Say, *Lord* thou haſt giuen me theſe good reſolutions, let thy Spirit worke and confirme them in my heart, and then they ſhall ſtand ſure; and if we can preuaile with

Fiue rules to be obſerued in our reſolutions, that they may be firme.

God by prayer, to frame these resolutions in our hearts, they shall be sure to stand. Thirdly, that we
3 may be established in grace and perseuere therein, we must daily rippe vp our hearts, and our reines before God, we must discouer our sinnes, and corruptions, and infirmities, and wants to God, *Psal.* 16.8. *I haue set the Lord euer before me, because he is at my right hand I shall neuer be moued*; The way to keepe vs from falling, is to walke openly & nakedly before the Lord, without dissembling, reseruations, circumloquutions; Neuer be either afraid or ashamed to tell God what thou wantest: for so much as thou failest in making thy selfe throughly knowne to God, so much thou euer giuest thy selfe to fall away from grace.

4. Fourthly, to preserue vs from falling from grace, we must watch continually ouer our owne hearts that we doe not fall. *Matth.* 26.41. Our Sauiour prescribes it of purpose, as a preseruation from falling: Thy heart is deceitfull aboue all things; watch thy heart therefore at euery turne, lest it fall away: But alasse, what will our watchfulnesse doe? Yes, it is very effectuall when it is ioyned with prayer; Watch to keepe thy selfe, and pray to God to keepe thee, and thou shalt be well kept; Bring God vnto thy watch by thy prayer, & then though thou be heauy and sleepy, yet he neuer slumbers nor sleepes, he will surely keepe thee.

5. Fiftly, if thou beest fallen, rise vp againe without delay, sleepe not till thou recouer thy selfe, *Reu.* 2. 5. *Remember from whence thou art fallen, and repent:* Hast thou sinned? O what hast thou don? Get thee

to

to God, humble thy ſelfe before him, confeſſe & bewaile thy ſins with a broken heart, take hold on the promiſe of grace in Chriſt; renew thy vow, and promiſe to God, and ſee thou performe it, to be more carefull for euer after: and this do ſpeedily. It is a great aduantage that ſinne gets of vs, by reſting in vs, like a ſore that is let alone, it feſters, and is harder to be cured.

Sixtly, if we will hold out in the eſtate of grace, we muſt labour to be conſtant in all duties of Religion, in hearing the Word, meditating, conferring, & practiſing it, in receiuing the Sacraments, in companying with the godly; and this we muſt doe, not in formality and for faſhion or cuſtome, that is the very moath that eates out the life of all godlines, when we thinke if the duty be done, all is well, no matter how; but this makes a foule bracke in the eſtate of grace: but let vs not doe theſe things for cuſtome or formality ſake, but let vs ſee that the life and power of godlineſſe be in vs in the performance of them. 6.

Laſtly, let vs be ſure we be alwaies going forward, for ſurely our not going forward, is ſome degree or beginning of going backward, *Phil.* 3. 13. *We muſt forget thoſe things which are behind, and reach forward to thoſe things which are before.* Labour to weaken thy ſins, & to ſtrengthen thy graces, & to be more frequent in good duties, and ſo ſhall we go forwards, & not fall away. And now we come to the Lords Supper, let vs not be content to receiue it in the Elements, but let vs ſee that the life and power of it be in our hearts; and

then they ſhall be a powerfull meanes to keepe & helpe forward the beleeuing ſoule in the ſtate of grace: Here the promiſe of God is ſealed vnto vs, for the forgiueneſſe of our ſins, and here we binde our ſelues to God for new obedience, & here we eate Chriſts fleſh, & drinke his bloud after a ſpirituall manner; & ſo ſhall neuer dye, (ſaith our Sauiour) but liue for euer. And ſo this Sacrament is a powerfull meanes to confirme vs in this doctrine, That the hold that the faithful haue in the loue of God through Ieſus Chriſt, is a ſure hold, &c.

FINIS.

The ſixth SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded (or I am ſure,) that neither Death, nor Life, &c.

AS God hath bin pleaſed to giue ſtrength & opportunity, we haue proceeded in the handling of this Scripture to theſe fiue points, the firſt is contained in the Text by way of intimation; namely, that there is a neere Communion betwixt God and all the faithfull in Ieſus Chriſt, intended in the word *ſeparation*: Secondly we haue ſpoken of the Bond of this communion, which is *the loue of God*. Thirdly, we haue ſhewed both the ground of this Communion, and the Bond of it, & that is *Ieſus Chriſt*. Fourthly, we haue ſhewed the neere reference that is betwixt Chriſt & the faithfull, *he is our Lord*, & we are his ſubiects and ſeruants. Fiftly, we haue ſhewed the ſafety of all

all the faithfull in the midſt of all dangers, which the Apoſtle auoucheth here, *That neither death, nor life, &c. ſhall ſeparate vs from the loue of God*; the children of God are and ſhall be in the loue of God, let their enemies doe what they can.

Now we come to ſpeake of the ſixt point, & that is, the confident perſwaſion which the Apoſtle hath concerning this heauenly truth; I am ſure he is ſure of it: Firſt, I will propound the doctrine; In that the Apoſtle ſaith, *I am perſwaded, or I am ſure, that all the faithfull ſhall continue in the loue of God without ſeparation*; the obſeruation is this: Gods Children, all true Beleeuers, may & ought to haue a confident perſwaſion in themſelues of their owne certainty and continuance in the ſtate of grace and ſaluation: for howſoeuer the perſwaſion here ſpoken of, is a perſonall and a particular perſwaſion of *Paul*, (I am perſwaded) yet the matter which he is perſwaded of, is generall to all beleeuers, *I am perſwaded* (ſaith he) *that nothing ſhall ſeparate Vs*: and therefore the eſtate of all true beleeuers being in it ſelfe as firme and ſure as *Pauls* was; then their aſſurance muſt be in ſome meaſure anſwerable to his. To ſet the doctrine right, that we may receiue it in the truth of the Apoſtles intendment, and apply it to our ſelues rightly againſt deſpaire, & yet without preſumption; we are firſt to cleare it of ſome exceptions, and then to bound it within certaine bounds or limits: Firſt, of the exceptions; I doe not meane ſuch exceptions as are made againſt the Doctrine it ſelfe, (for of them we ſhall ſpeake in the vſes,)

Doctrine.

Doctrine cleared of ſuch exceptions as ſeeme to lye in the Text.

but of such as are made against this Scripture, from whence the Doctrine is raised. The first exception is this; the word here translated, *I am perswaded, or sure*, doth not alwayes in Scripture signifie such a confident perswasion, as we here speake of; it signifies indeed a probable or hopefull opinion, not a confident perswasion: as for instance, *Rom.* 15.14. *I my self am also perswaded of you my Brethren, that ye are ful of goodnesse, & filled with all knowledge, &c.* Is this a confident perswasion? The Apostle knew not their hearts, and therefore could not be confidently perswaded of this; it was onely a probable and hopefull opinion (say they:) and so that in 2. *Tim.* 1.5. *I call to remembrance the vnfained faith that is in thee, which dwelt first in thy Grand-mother Lois, and in thy Mother Eunice, and I am perswaded that it dwelleth in thee also.* To this exception I answer, that it is true, that these places are to be vnderstood of a hopefull, or charitable, or probable perswasion, and so the word may sometime signifie (& yet in these places *Paul* might speake by speciall reuelation, but we will not stand vpon that:) But yet it is as true, sometime this word signifies a certaine knowledge, and a confident perswasion, as *Rom.* 14.14. *I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe, &c.* Here is a confident perswasion; and so in the 2. *Tim.* 1.12. *For I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed vnto him, against that day:* Here is a confident perswasion, because it is ioyned with certain knowledge

knowledge,and therefore the perſwaſion muſt be certaine too; ſo that all this while the matter lyes in ſuſpence,for in ſome places it ſignifies a confident perſwaſion,& in others a probable perſwaſion; Which then is here meant? Goe to the Rule: Where one and the ſame word is vſed in diuers ſenſes, in diuers places of Scripture, the circumſtances of the Text muſt iudge and declare in what ſenſe it is to be taken in that place: Now looke into the circumſtances of this Text,and we ſhall finde, that it is here to be taken, and muſt be meant of a confident perſwaſion: for in the 35. Verſe, the Apoſtle had confidently inſulted ouer all dangers,*what ſhall ſeparate vs from the loue of God in Chriſt? &c.* and he giues the reaſon of it in this Verſe,*for I am perſwaded,&c.* Why doth he ſlight his enemies ſo? Becauſe he is ſure nothing ſhall ſeparate him from the loue of God, *For I am ſure.* Doth he ſo confidently inſult ouer all dangers,becauſe he ſuppoſeth, or hath ſome probable opinion or ſlender perſwaſion? That were too weake a ground to cauſe him to inſult ouer ſuch ſtrong enemies as theſe are; but becauſe he is ſure and certainely perſwaded that they ſhall not hurt him,therfore he may & doth ſafely & confidently inſult ouer them; therefore this is a confident perſwaſion. Againe,in the 30. Verſe, he had pronounced himſelfe a Conquerour,yea, more then a Conquerour,as if the victory were already gotten: *In all theſe things we are more then Conquerours*;& he giues the reaſon of it in the 38.& 39. Verſes,*for I am perſwaded,&c.* And doth the Apoſtle

poſtle pronounce himſelfe a Conquerour before he be ſure of the Conqueſt? that were a proud & a vaine boaſting, which *Paul* was free from: but he doth pronounce himſelfe a Conquerour vpon this perſwaſion here ſpoken of, becauſe he is ſure, *that neither death, nor life, &c.* can hurt him: therefore the word in this place ſignifies a certaine and a confident perſwaſion, ſuch as the Apoſtle dares build his ſoule vpon againſt all commers. Secondly, it is excepted, that *Paul* might haue this certaine perſwaſion, that he, nor any of the faithfull, ſhould euer be cut off from the loue of God, by ſpeciall reuelation; Had he ſo? They that make this exception, will deny this when it comes to the proofe; For, if *Paul* had it by ſpeciall Reuelation, that he nor none of the faithfull ſhall euer fall away from the loue of God, then it is certaine that the ſtate of the faithfull is vnfallible, and that they ſhall neuer fall from it; for ſpeciall Reuelation is neuer of falſe things: But ſecondly, I ſay, *Paul* had it not by ſpeciall Reuelation, but by the liuely power of a iuſtifying faith: For firſt, ſpeciall Reuelations are of matters not reuealed in the word, but this is; ſecondly, they are extraordinary, this is ordinary (as we ſhal ſhew in the proofes) in others of Gods Children in their meaſure; our perſwaſiō is built vpon a ſure & ordinary ground, the promiſes of God rightly built vpon, and his loue truely felt in Chriſt, true faith and repentance, &c. & therefore *Paul* had not this certaine perſwaſion by ſpeciall Reuelation.

Secondly, we will bound this Doctrine within certaine

certaine limits and bounds, and they are two: The firſt is concerning all true beleeuers in generall; the ſecond concerning one and the ſame Beleeuer in particular. Firſt, concerning all in generall, we muſt not thinke that it is the portion of euery Beleeuer to attaine to this high ſtraine of confident perſwaſion, as *Paul* had; no, we muſt come ſhort: God giues his graces to his Children in ſeuerall portions, to ſome more, to ſome leſſe, as he will himſelfe; but yet euery true Beleeuer hath ſome meaſure of this confident perſwaſion, eſpecially at ſometimes, and euery one muſt ſtriue to haue it in the higheſt meaſure: We muſt ſtriue after the moſt excellent gifts, ſaith the Apoſtle; and when they haue it not, it is their owne fault: Euery beleeuer muſt labour for it, & when they come ſhort of this height of perſwaſion, they muſt know, that they come ſhort of that high ſtraine that God would haue them come to, and they muſt ſay with the man in the Goſpel, *Marke 9.24. I beleeue, Lord helpe my vnbeliefe:* And ſo farre as we come ſhort of this full and confident perſwaſion, ſo farre our beliefe is tainted with vnbeliefe; and yet this doth not vtterly ouerthrow our faith, but it doth much diſparage it, for all this our faith is a true faith, and we ſhall be ſaued by it. So that the doctrine ſtands firme, That we may, & ought to haue this certaine and confident perſwaſion, &c.

The doctrine limited and bounded within certaine limits.

The ſecond limit is concerning one & the ſame particular Beleeuer: he muſt not alwayes thinke to haue this confident perſwaſion alike; the ſtrongeſt faith is ſometimes abated to much weakenes.

There was a time when *Iob* ſaid, *that though God did kill him, yet would he truſt in him, Iob.*13.15. And there was a time againe, when the ſame *Iob* ſaid, *Oh that I might haue my deſire, that is, that God would deſtroy me, &c. Iob.*6.8.9. Here is a great difference betwixt *Iob* and *Iob*, betwixt *Iob* in the ſtrength of his faith, & *Iob* in the weakenes of his faith, yet ſtill he had true faith: There was a time when *Danid* ſaid, *Pſal.* 23.4. *Though I ſhould walke thorow the valley of the ſhadow of death, I would fear none euill*; & there was a time when the ſame *Danid* ſaid, *Pſa.*31.22. *that he was caſt out of Gods ſight*; here is a great difference betwixt *Danid* in the ſtrength of his faith, & *Danid* in the weakeneſſe of his faith: And ſo it is with Gods children, there is a great difference of perſwaſion in one & the ſame beleeuer at ſundry times; ſomtimes they ſin, & that weakens their faith; ſometimes they are grieuouſly tempted, & that weakens their faith; ſometimes God withdrawes his ſpirit, and that weakens their faith; & ſomtimes they are negligent in the means, & that weakens their faith, yet ſtill in the true beleeuer there is faith, & true faith, though a weake faith: & when he is in ſuch weakens, he grieues, & mourns, & goes to God by praier, & by all means ſtriues againſt it. So we ſee that Gods children may & ought to haue this confident perſwaſion.

Proofes. Now we come to the Proofes of the Doctrine. *Heb.*10.22. *Let vs draw neere with a true heart in aſſurance of faith*: The Apoſtle ſtirres vp himſelf, and all true Beleeuers, to draw neere to God in prayer, & other holy exerciſes; & when they doe draw

draw neere, he inioynes them to bring theſe two ſpeciall graces with them to manage theſe duties withall: Firſt, a true heart; take heed we come not as Hypocrites with their lips only, but with a true heart: Secondly, with full aſſurance, with ful confidence, and repoſe, and reſting on the mercy and promiſes of God. The manner of the phraſe is effectuall, the word ſignifies in the originall, *full ſaile*, and it is a ſpeech borrowed from a Ship at Sea that is vnder Sayle, and hath Winde & Tide, and all her Sailes ſpread, that goes a long ſnugge in her courſe towards her Port with full ſayle; ſo ſhould all true Beleeuers, when they come to God, and draw neere to him in prayer, hearing the word, or receiuing the Sacraments, we muſt hoiſt vp all the Sayles of our Faith, that we may be carried along in the performance thereof, in the ſtrength and power of Gods Spirit, as with winde and tide; and with full aſſurance, as with full Saile, euermore reſting vpon the promiſes and mercies of God in Ieſus Chriſt, & being confidently perſwaded of the loue of God to vs in him; And this the Apoſtle exhorts to in this place; and therefore all Gods Children may and ought to attaine to it, 1. *Ioh.* 3. 2. *We are now the Sons of God, but yet it is not manifeſt what we ſhall be, and we know that when he ſhall be made manifeſt, we ſhall be like him, for we ſhall ſee him as he is.* The perſons there ſpoken of, are true beleeuers, their preſent ſtate is a bleſſed eſtate, for *they are the Sons of God.* Yea, but what is their future eſtate? who knowes what ſhall become of them hereafter? *The world knowes it*

not, it doth not appeare to them what we shall be; happely they thinke that we may fall away from grace, and lose our adoption, and be separate from God: yea, but saith the Apostle, *We know better then so, we know that when he shall appeare, we shall be made like vnto him*: we know not only our present estate, but our future too: we know we are now in a happy estate, in the state of saluation, for we are the Sonnes of God; and though it appeare not to the world what we shall be, yet we know, and are confidently perswaded, that as we are in the state of saluation now, so we shall continue firme in it, we shall so liue, and so dye, and so rise againe at the last day; this we know: it is as sure as if it were done already; *When he appeares, we shal be like vnto him*. 1. *Iohn* 5. 10. 11. *He that beleeueth in that Son of God, hath the witnesse in himselfe, &c.* What is this sauing truth which God doth witnesse, and which euery beleeuer must be perswaded of? It is this, *That God hath giuen vnto vs eternall life in his Son Iesus Christ*: which is the same in substance with that in the doctrine, That we shal stand fast in the state of Gods loue to eternall life. And what perswasion haue the children of God concerning this truth? A true and sound perswasion, such as he hath good warrant for in himself, and in his owne heart; *He hath the witnesse of it in himselfe*: But what witnesse is this? It may faile: No, it is not *the witnesse of man, but of God himselfe*, as verse 9. 10. so that it is the witnesse of God in our hearts, and therefore cannot deceiue vs: See then if it be not a confident perswasion; *If we haue*

it not, ſaith the Apoſtle, *we make God a lyar. Rom.* 4.21. *being fully aſſured, that he that had promiſed, was able to do it*: Here *Abrahams* faith is ſet before vs, as a patterne for all true beleeuers, and the ſtrength of his faith is commended vnto vs, by theſe two particulars, each directly touching the point in hand; one in the 20. *verſe*, that he *was ſtrong in faith and doubted not*: if he was ſo perſwaded as he doubted not, it was a confident perſwaſion: the other in the 21. *verſe, that he was fully aſſured, that God which had promiſed, was able to doe it*; there was the height of a confident perſwaſion; this was *Abrahams* faith, and that faith which he was iuſtified by, *verſe* 22. And leſt any man ſhould ſay, It was *Abrahams* faith indeed, but that is too high a ſtraine for vs to aime at; No, ſaith the Apoſtle, in the 23. and 24. *verſes*, *It is not written for him onely, but for vs alſo*; where the Apoſtle impoſeth the ſame dutie on vs, that we alſo ought to be ſtrong in faith, and not doubt of the promiſes of God, but be fully aſſured, that they ſhall be performed and made good vnto vs; and this is to walke in the ſteps of the faith of our Father *Abraham*, *verſe* 12. And thoſe are good children that follow ſo good a Father.

The Reaſons of the point are theſe: Firſt, the giuing and the receiuing of the Spirit begets this perſwaſion: Secondly, the voyce of the Spirit in vs confirmes it: Thirdly, the nature of faith requires it: Fourthly, the fruits of the Spirit, and of faith, approue it: Laſtly, the truth of Gods promiſes ratifie it, and eſtabliſh it.

Reason 1. Firſt, the giuing and receiuing of the Spirit begets this perſwaſion; for in our conuerſion to God (marke theſe things wel, bleſſed is he that heares, and hath his part in them) I ſay in our true Conuerſion to God, there is the Spirit giuen and receiued; God giues his Spirit, Man receiues it in Act of conuerſion; God neuer conuerts any man, but he giues him his Spirit; neither is there any man euer conuerted, but he receiues the Spirit; & this giuing and receiuing of the Spirit, begets this confident perſwaſion, that ſurely God will be his God for euer, 1 *Ioh* 4.13. *Hereby, we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit:* Hence it is that this Spirit thus giuen is called *an earneſt, Epheſ.* 1.13.14. It is a ſignificant compariſon, & moſt pregnant to our purpoſe; An earneſt we know is ſomething giuen in hand at the making vp of a bargaine, the buyer giues it, the ſeller receiues it, & therby both parties are bound to the full performance of the bargaine: ſo it is betwixt God and our poore Soules in our conuerſion, God bargaines and couenants with vs to be our God, and to make vs his children, & heires of ſaluation; he giues vs an earneſt, & we receiue it; what is that? His Spirit, to aſſure vs, that as he hath begun, ſo he will go on with vs, and that his Couenant ſhall neuer be broken; and we receiue it vpon the ſame condition. If but a man giue vs an earneſt, if he be an honeſt man, we are perſwaded he will go on with his bargaine; much more will God, if he giue vs an earneſt, we may be confidently perſwaded that he will not breake with vs:

If

If God ſhould giue but a ſmall earneſt, but a penny, we would beleeue that he would performe with vs; but he giues vs his owne Spirit, as great an earneſt as himſelfe (in reuerence be it ſpoken to his great Maieſty) and therefore he will ſurely goe on with vs: he giues vs his Spirit, to aſſure vs that he will not faile vs, & therfore we may confidently be perſwaded of it, that he will performe his word to vs; & he giues vs this earneſt not in our hands, for happely we might loſe it then, but in our hearts, & there it reſts as a Seale, to ſeale vs vp to God for euer & euer, 2.*Cor.*1.22. *Who hath alſo ſealed vs, and giuen the earneſt of his Spirit into our harts.* We vſe to cal this earneſt giuen & receiued, a *Gods penny*; Here is a Gods penny indeed, the beſt Gods penny that euer we tooke, and giuen vs vpon the greateſt and beſt match that euer we made, to aſſure vs and certainly perſwade vs that God wil performe his couenant to vs.

Secondly, the voyce of the ſpirit in vs, confirmes it, for vpon our true conuerſion, as we receiue this Spirit, ſo our ſpirit growes into a bleſſed familiarity with Gods Spirit, & in this familiarity Gods Spirit acquaints our ſpirits with many heauenly truthes, and amongſt other, the Spirit tells vs in plaine tearmes, that we are in the number of thoſe that ſhall be ſaued: thou poore ſinfull ſoule art in truth the child of God. *Rom.*8.16. *The ſame ſpirit beareth witnes to our ſpirits, that we are the children of God*; there is a liuely voyce in the hearts of all Gods true children, whereby the Spirit tels them plainly ſo. The Apoſtle in the 1.*Cor.*2.10. to the

the 16. reaſons the caſe plainely. This is a ſecret, might ſome ſay: Yea, but ſaith the Apoſtle, *God hath reuealed them to vs by his Spirit, &c.* But it is hid in Gods minde: *We know the minde of God,* ſaith the Apoſtle, *verſe 16.* But how do we know Gods minde? why, *God hath reuealed it to vs by his Spirit, verſe 10.* And in the 12. verſe, the Apoſtle ſaith, that *he hath giuen vs the Spirit that is of God, that we might know the things that are of God;* he hath giuen vs his Spirit to this end, to confirme and ſeale vnto vs that we are appointed vnto life.

Reaſon 3. Thirdly, the nature of faith requires it: Faith requires a confident perſwaſion; how elſe can we ſay, *I beleeue in God?* and doubting is oppoſite to faith; *Iames 1.16. Aske in faith, and wauer not:* Doubting is oppoſite to faith, as darknes is to light, they cannot ſtand together, but with ſtrife and contradiction one againſt another.

Reaſon 4. Fourthly, the fruits of the Spirit, & of faith, approue it; what are the fruits of the Spirit? why, the Commandements of God, *2. Pet. 1.10. If yee doe theſe things ye ſhal neuer fal.* God giues his word for it; hereby *we are ſure* (ſaith the Apoſtle *1. Ioh. 2.3.*) *that we know him, if we keepe his Commandements.* & *1. Ioh. 3.14. We know that we are tranſlated from death to life, becauſe we loue the Breathren;* If I loue my Brother truly for Chriſts ſake, I am as ſure that I am tranſlated from death to life, as ſure as I know it to be day by the light.

Reaſon 5. Laſtly, the truth of Gods promiſes ratifie and eſtabliſh it: for as this makes our ſtate ſure in it ſelf, ſo alſo it makes it ſure to vs, *Heb. 10.23. He is faithfull*

full that hath promiſed, and therefore let vs draw neere vnto him with full aſſurance, and hold faſt the profeſſion of our hope without wauering, this will carry vs out through thicke and thinne.

The firſt Vſe is matter of Confutation, it ſerues to confute Popiſh doubting; I will inſiſt ſpecially vpon that, becauſe it is true that there is doubtings, ſometimes in the deareſt of Gods children, but they acknowledge & confeſſe them to be ſins & infirmities, and ſtriue againſt them, & repent of them: But Popiſh doubting is maintained, & they cheriſh men in it, & they condemne an vndoubting faith to be groſſe preſumption: Alaſſe, all our doubting is of our ſelues, & not of God; and confident perſwaſion is of God, and not of vs; & ſhall doubting be called good Religion, and aſſurance condemned to be preſumption? This is a groſſe iudgement, & a damnable cenſure. But it is ſtrange that euer the Papiſts ſhould doubt of their ſaluation, ſeeing they pretend that they haue the Law & the Goſpell for them too: The Law ſaith, *Doe this and liue*; & they pretend to performe perfect obedience to the Law, & yet they doubt whether they ſhall liue. The Goſpell ſaith, *Beleeue this and thou ſhalt be ſaued*; and they ſay they are only the true beleeuers. Haue they both the Law and the Goſpell to aſſure them, & yet do they doubt whether they ſhall be ſaued? If the Law aſſure them not of ſaluation, yet the Goſpell might, at leaſt both together ſhould not faile them: But all things well conſidered, it is no maruel, ſeeing they ioyne their merits with Chriſts, it is iuſt with God to

Vſe 1.

deny them the greateſt comfort in the world, namely, this ful aſſurance by the merits of Chriſt: And ſeeing they will be iuſtified by their owne workes, no maruel though their iuſtification faile them, ſeeing their workes faile them. But let vs ſee the euill of this their Doctrine; hereby they impeach Gods truth, and call all his promiſes into queſtion, & deny one of the chiefeſt priuiledges in the world to Gods children, and bereaue them of their beſt comfort, and hereby they diſhearten Gods children, and dampe them in the courſe of grace, & many other euils follow hereupon. I wil

The euils of Popiſh doubting.

1. inſiſt only vpon theſe: Firſt, If I muſt doubt of my ſaluation, then my loue cannot be ſo intire to God as it ought; How can I loue God ſo heartily, when I doubt whether he loues me or no? But if I know that God loues me; if I be confident in that, then am I carried with the ſtrength of my loue to him againe. 1. *Ioh.* 4. 10. *Hereby is loue, not that we loued God, but that he loued vs.*

2. Secondly, our prayers will be but faint prayers: I ſhall pray but faintly, if I doubt whether God will heare me or no. *Iames* 1. 6. 7. *Aske in faith & wauer not, neither let that man think that he ſhal receiue any thing of the Lord. Marke* 11. 24. *Whatſoeuer you deſire when you pray, beleeue that you ſhall haue it, and it ſhall be done vnto you.* If we beleeue that God will heare vs, this makes vs to pray earneſtly; but if we come wauering & doubting, we ſhal haue little heart to pray; nay, *we ſhall not receiue,* (ſaith the Apoſtle *Iames.*)

3 Thirdly, our ſpiritual fight muſt needs be vncomfortable; we ſhall hardly endure and ſtand out the combate,

combate, if we doubt of the victory; but if once we know that we ſhall ouercome, that will make vs to fight to the knees in bloud. In the 7. of *Iudges* *Gideon* was fearefull at the firſt to fight againſt the *Midianites*; but when God had promiſed him the victory, then *verſe* 15. he ſaith to the people, *Vp, for the Lord hath deliuered into your hands the hoaſt of Midian*; & ſo it is with vs in our ſpiritual fight; If we beleeue that we ſhall ouercome, we will vp & fight manfully againſt all our ſpiritual enemies.

Fourthly, our peace of conſcience will be vnſetled: What ſetled peace can there be of doubtings? 4.

Againe, our hope cannot be a liuely hope, if we doubt of our ſaluation. 1. *Theſſ.* 5. 8. 9. *Put on the Breſt-plate of faith and loue, and the hope of ſaluation for an Helmet; for God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt:* If we doubted whether God had appointed vs vnto wrath, and not to ſaluation, we ſhould haue little cõfort to put on hope of ſaluation for an helmet: but if we be perſwaded of our ſaluatiõ, then we would put it on with good comfort. 5.

Again, our patience wil be heartleſs, when we haue no certainety of a Crowne. *Iames* 1. 12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receiue the Crowne of life*; If once we beleeue that we ſhall receiue the Crowne of life, we will endure all tryals patiently. 6.

Againe, our repentance will be but an onely repentance, if we haue not a good perſwaſion to find mercy: *Marke* 1. 13. *Repent, and beleeue the Goſpell.* We muſt beleeue the Goſpell, elſe we cannot repent. 7

Laſtly, faith mixt with feares & doubtings, is but a ſmall & a little faith, *Matth.*8.26. *Why are yee fearefull O yee of little faith?* And ſo in the whole courſe of grace, all the duties of Gods ſeruice will be much dampt in vs, if we go not along with this full Sayle, this full perſwaſion: Yea, but ſay the Papiſts, where do you finde in any place in all the Scripture, that it is written, that euery particular man by name ſhall be ſaued? Is there any among you named in the Scripture: If it be not written there, how can it be beleeued? I anſwer, we haue as good cauſe to beleeue, as if our names were ſet downe in Scripture: God hath made his promiſes vpon ſuch and ſuch qualifications; if I then finde theſe in my ſelf, I may build vpon Gods promiſes that they are made to me. As if the King ſhould proclaim, that all his true-hearted Subiects ſhould haue ſuch and ſuch fauours; why, if I finde I haue a true heart to the King, I may conclude, that I am there meant, as well as if I were there named: & ſo it is betwixt God and vs; God ſaith in his Word, that whoſoeuer beleeues & repents, ſhall be ſurely ſaued; then ſay I, I beleeue and repent, in my poore meaſure, therefore I conclude that I ſhall be ſaued. For the firſt Propoſition, the aduerſaries agree with vs, that whoſoeuer beleeues & repents ſhall be ſaued: but to the ſecond they ſay, how do you know that you beleeue and repent? I anſwer, faith is an act, and therfore may be knowne of the beleeuer; as he that ſees, doth know he ſees, and he that heares, doth know he heares, &c. and is not our beliefe a matter of our vnderſtanding,

vnderſtanding as well as of our will? Therefore euery one that beleeues, knowes that he doth beleeue; it is a very vntoward faith that is without knowledge of it, and he a goodly beleeuer, that knowes not whether he beleeues or no. *Matth.9.28. Ieſus asketh the blind men, Beleeue yee that I am able to doe this? and they ſaid vnto him, yea Lord:* and ſo *Ioh.9.35.38. he asked the blinde man whom he had cured, Doſt thou beleeue in the Sonne of God? Verſe 38. He ſaid, Lord I beleeue:* Euery true beleeuer knowes, & can truely ſay he doth beleeue. Againe, we may know we haue faith, by the proper effects of faith, which is a godly life. Laſtly, we may know it by the Spirit bearing witneſſe to our ſpirits, *Rom.8.16.* and there cannot but be certainty of faith, where there is the ſenſe of faith by the Spirit.

Vſe 2. The ſecond vſe is for reproofe of ſome amongſt vs, that mince this matter of aſſurance: We hope wel, ſay they, that we ſhall be ſaued, but we are not ſure of it. Doe you hope well? It is fit you ſhould; & if your hope be a true hope, it will neuer make you aſhamed. But let vs examine it, Do you hope to be ſaued without ground, or vpon ſome good ground? if without ground, then it is a vaine and fooliſh hope that will deceiue thee; if vpon good ground, then know that there is no true ground for *hope* but faith; *Faith is the ground of things hoped for, Heb.11.1.* and therefore if we hope to be ſaued, we beleeue we ſhall be ſaued, *for true hope is as certaine as faith, Heb.6.9.* If we beleeue certainely, we hope certainely; ſo much faith as we

haue, ſo much hope we haue; and ſo much hope as we haue, ſo much faith we haue; and therefore labour to know the ground of thy hope: Why doſt thou hope thou ſhalt be ſaued? why, becauſe thou beleeueſt thou ſhalt be ſaued.

Vſe 3. The laſt Vſe is to teach euery one of vs to labour for this confidence, it is worth our labour; it is the ſweeteſt comfort that euer we can haue, liuing or dying, to know certainely that our ſins are forgiuen vs in Chriſt, and that we are perfectly in the fauour of God, and haue true right and intereſt to heauen. We looke into our Euidences for our Lands, and make all ſure for them, much more ſhould we make ſure for our eſtate in grace, and intereſt in heauen: we had need of this comfort alwaies, ſpecially in time of temptation, and at the houre of our death; and therefore let vs get it before we are ſicke, it will be too late to get it then: many put it off to the laſt gaſpe, like the fiue fooliſh Virgins that ſlipt the opportunity of getting Oyle into their Lampes, till it was too late; and therefore let vs labour for it in time. If we once get this confident perſwaſion of Gods loue in Chriſt Ieſus, vpon good grounds, we ſhall neuer wholly loſe it; It may be quelled and loſt in ſenſe, in thy extremity, but it ſhall neuer dye in vs, but it ſhall comfort our hearts when we haue not the ſenſe of it.

Means how this aſſurance may be gotten. 1. But how ſhall we get it, may ſome ſay? I anſwer, firſt by prayer, *if we aske we ſhall haue*; ſo did the Apoſtles, *Luk.* 17. 5. they prayed, *Lord increaſe our faith*: and ſo did *Dauid, Pſal.* 35. 3. *Say vnto my ſoule, thou*

thou art my ſaluation: Secondly, we muſt get it by hearing & obeying the word of God. 1. *Ioh.* 5. 13. *Theſe things haue I written vnto you that beleeue in the name of the Sonne of God, that yee may know that ye haue eternall life, and that yee may beleeue in the name of that Son of God.* Labour to heare the word, & to know it, and to obey it, & then we ſhall know that we haue eternall life; it was written for that very end and purpoſe, *Ioh.* 14. 21. Thirdly, by the vſe of the Sacraments; they are Seales to confirme this vnto vs: We haue heard of the inward Seale, Gods Spirit, theſe are outward Seales, *Rom.* 4. 11. *After he receiued the ſigne of Circumciſion, as the Seale of the Righteouſneſſe of faith, &c.* By the vſe of the Sacraments we come to haue this confident perſwaſion. In Baptiſme the Miniſter ſaith, *I baptize thee in the name of the Father, &c.* Some ſay, where is it ſaid in particular, that *I* or *thou* ſhalt be ſaued? Yes, in Baptiſme the Miniſter ſaith to me and to thee in particular, *I Baptize thee*; and God ſaith, I receiue thee: So the Sacrament of the Lords Supper, that is a Seale to vs, and how? why God hath annexed it to his word, as a ſeale to our ſoules of the forgiueneſſe of our ſins; & if we come with beleeuing hearts vnto it, then we eate Chriſts body, and drinke his bloud, & ſo ſhall not dye eternally. And there is alſo the particular application of the Miniſter, *eate thou*, & *drinke thou*, in remembrance that his body was broken for *thee*, and his bloud ſhed for *thee*; and ſo by this meanes this confident perſwaſion is increaſed in vs. Fourthly, another meanes is this, make much of the motions

2.

3.

4.

of

of Gods Spirit, *grieue not the holy Spirit, whereby yee are ſealed, Eph.*4.30. The Spirit workes this confident perſwaſion in vs; if we grieue this Spirit he will goe away, and withdraw the ſenſe of this perſwaſion; If we haue but a little fruits of the Spirit, a little faith, &c. let vs make much of it, & God will giue vs more, as Chriſt ſaid to *Nathaniel, Ioh.* 1.50. *Becauſe I ſaid vnto thee, I ſaw thee vnder the figge-tree, beleeueſt thou? Thou ſhalt ſee greater things then theſe:* So God ſaith to euery poore beleeuing ſoule; *I giue thee but a glimpſe of aſſurance*
5. *now, but thou ſhalt ſee greater things then theſe.* Fiftly, another meanes is to walke vprightly and conſtantly before God, *Gen.*17.1.2. If we walke vprightly before God, he will be our God all-ſufficient. Sixtly, another meanes to get this aſſurance, is
6. a ſerious meditation on the promiſes of God, and an humble and ſound application of them to thy ſelfe, *Heb.*10.22.23. they ſhall ſtand though our faith be weake; if we haue our eyes ſurely fixt on them, it will comfort vs in all troubles, *Pſal.*119. 50. *Dauid* profeſſeth that Gods promiſe was his comfort in trouble, and that it did quicken him.
7. Seuenthly, let vs obſerue faithfully the daily experiments of Gods truth on others, ſpecially on thy ſelf, & that wil helpe vs greatly herein. *Iudges* 13.23.22. *Manoah* ſaid to his wife, *We ſhall ſurely dye, becauſe we haue ſeene God*; but his wife ſaid, *If the Lord wil kil vs, he would not haue receiued a meat offering, and a burnt offering at our hands, neither would he haue ſhewed vs all theſe things, &c.* She obſerued & builded vpon Gods former mercies,

and

and that workes a confident perſwaſion in her for the time to come. So if we haue got ſome perſwaſion of the loue of God, though afterward we loſe the ſenſe of it, yet let vs ſay to our ſoules, ſurely God would neuer haue done all this for me, he would neuer haue ſhewed me the way of Religion, and wrought ſome good perſwaſion in me of his loue towards me, if euer he had purpoſed to deſtroy me. Laſtly, let vs try, and finde, and labour to be well acquainted with our vnion, which we haue with Chriſt, for that will be an excellent meanes to worke this confident perſwaſion in vs; therein is thy fulneſſe of grace, and ſo the fulneſſe of thy aſſurance, 2. *Cor.* 13. 5. *Proue your ſelues whether you are in the faith, &c.* The Apoſtle would haue vs to attaine to this certainty of perſwaſion, & how? why, ſaith he, *proue your ſelues, try your ſelues:* of what? *whether Chriſt be in you:* Whether he liue in you by his grace, and by his Spirit; whether by his death he mortifie your ſins, & by his reſurrection quicken you vp to newneſſe of life; if he do, then we may be fully aſſured that we ſhall neuer be caſt off. 8.

This point we muſt bring our ſelues to, for this will bring comfort to vs in our ſinnes, in our ſickneſſe, in our temptations, in all theſe if we looke to our vnion which we haue with Chriſt, we may haue comfort; God hath knit me to himſelfe in Ieſus Chriſt, & therfore I know that all theſe ſtormes ſhall end, & turne to my good. And ſo in the want of any grace, this is our comfort, that we are knit vnto Chriſt, & all-ſufficiency is in him, and of his

fulneſſe we ſhall receiue *grace for grace*; therfore let vs labour to be well acquainted with this grace, *our vnion with Chriſt*. and let vs make good vſe of this word now deliuered vnto vs: we know not what tryals God hath in ſtore for vs, and therfore let vs labour by all theſe means for this confident perſwaſion of Gods loue to vs: God giues vs his Sacrament to aſſure vs of it, & would haue vs be perſwaded that he loues vs, and though we cannot attaine to this perſwaſion in that ſtrength that we ſhould, why yet God is not captious, he will take all things at the beſt, walke before him and be vpright, and he will be our God all-ſufficient.

FINIS.

The ſeuenth SERMON, vpon Rom. 8. the two laſt verſes.

For I am perſwaded, that neither Death, nor Life, &c.

IN handling of theſe words, as you may remember, we proceeded as God enabled vs in this preſent ſeruice, to reduce the whole Sum of theſe two verſes to theſe ſeuen heads: Firſt, that there is a communion betwixt God & the faithful; ſo the word *ſeparation* doth preſuppoſe: ſecondly, we ſhewed the Bond of this communion, the loue of God: thirdly, we ſhewed the ground both of this communion, & of the Bond of it, & that is Ieſus Chriſt: fourthly, we ſhewed the neere relation that there is betwixt Chriſt and thoſe that beleeue in him, *He is our Lord*, ſaith the Apoſtle. Fiftly,

ly, we ſhewed the certainty of the State of the faithfull in it ſelfe: that neuer any thing ſhould *ſeparate them from the loue of God*. The ſixt point (which we handled the laſt time) was the certainty of it in our owne hearts. The ſeueuth & laſt point which now we are come to, is; That the Apoſtle beares vp himſelfe boldly vpon this aſſurance againſt all dangers and troubles, that euer did or could befall him. And this is the maine reach of the Apoſtles whole diſcourſe; propounded here by way of reaſon, *for I am ſure*; As if he ſhould ſay, I may boldly and ſafely inſult ouer all thoſe dangers mentioned in the 35. verſe: But why *Paul* art thou ſo bold? *For I am ſure* (ſaith he) that not only thoſe dangers there ſpoken of, ſhall euer ſeparate me from the *loue of God*; no, nor greater then they, nor the inſtruments of them, nor Abettors, nor Authors of them ſhall euer doe it; *Be it life, be it death, be it Angels, or Principalities, or Powers, &c.* Not any of all theſe ſhall be euer able to ſeparate me from the *the loue of God*: ſo farre off is it, that Tribulations, or Perſecutions, &c. ſhall ſeparate me, that none of theſe that are greater ſhal euer do it. This is the iuſt connexion of theſe verſes with the former, and in this conſiſts the full weight and power of the Apoſtles Reaſon.

Now concerning this ſeuenth and laſt point, here are two things to be conſidered: Firſt, we are here to conſider of the dangers that the children of God are ſubiect vnto: Secondly, of the ſupport and comfort they haue againſt theſe dangers; And both theſe wee are to conſider of (God

willing) first in generall, then in particular.

First, we will speake of the dangers, & that in generall, that Gods children are subiect to; & then we will come to the support they haue in them. For, first we must know what the dangers are, before we can know the support & helpe we haue in them; we must first know the disease before we can know the remedy: & concerning the dangers in generall, take notice of these foure things; First, the variety of them, they are not one but many, of diuers kinds, some dangers of life, some of death; dangers wrought by diuers meanes and instruments, some by Angels, some by Principalities, & Powers; dangers at diuers times, some present, some to come; dangers from diuers places, some from *the height aboue*, some from *the depth beneath*; here is the variety of them, for the Apostle speakes not idlely in any of these words.

Secondly, we must take notice of the compleatnesse and fulnesse of these dangers; they are not onely many and diuers, but euen all the dangers that may be, for here is a sufficient & perfect reckoning vp of all sorts of dangers to the ful; there is not one danger that can euer be named or imagined, but it may fitly be reduced to one of these heads that the Apostle here names, either *to life, or to death, or to Angels, &c.* And that the Apostle may be sure to comprehend all dangers, he doth not onely name actuall dangers, such as doe ordinarily befall vs both in life and death, but possible dangers, to come as well as present, nay such dangers as in our ordinary apprehension

henſion, are impoſſible; *from good Angels*, which is hard to be conceiued how that may be.

Thirdly, we are to conſider the croſſeneſſe and thwartnes of theſe dangers, propounded here in oppoſition one to another, and alſo in oppoſition each of them to our owne ſtate and mind; the Apoſtle makes our caſe herein to be like vnto *Iudahs Iſa.9.21. Manaſſes againſt Ephraim, & Ephraim, againſt Manaſſes, and both of them againſt Iudah*: So it is with Gods children in their tryals, here is *Death oppoſed to life, and life oppoſed to death*, and both oppoſite to Gods children; ſo here is *good Angels oppoſed to bad*, and bad Angels oppoſed to good: *things preſent oppoſed to things to come; and things to come oppoſed to things preſent; height oppoſed to depth, and depth to height*; and Gods children ſubiect to all theſe: And this is the *ſting* of our Croſſes, that we are thus croſſed, and thwarted in our affliction, as when we be pinched with paine on the right hand, we turne to the left to find eaſe; and preſently on the left hand we are pinched as much as before on the right; yet ſuch is the preſent portion of Gods children. The fourth & laſt point is, that the Apoſtle propounds theſe dangers to himſelf, & to the faithful, not as feares, or ſhadowes, or imaginations (*I fight not as one that beateth the aire*, ſaith the Apoſtle) but as true and reall dangers, ſuch as he doth acknowledge himſelf & all the faithful expoſed vnto, & lookes to be encountred firſt or laſt with ſuch things indeede.

The Doctrine that flowes naturally from this Scripture thus opened is this: That Gods children *Doctrine.*

must make their account, and set downe their rest vpon it, that they shall be assaulted here in this world, with all trials, and dangers, and distresses, that euer possibly can befall them. This Doctrine is easie enough to be vnderstood, (for Gods children see the truth of it daily in others, and feele it in their owne selues) but it is hardly digested: It is a hard saying, who can beare it? Therfore that we may the better brooke it, let vs receiue it vpon these preparations. First, we must not thinke that all these dangers shall be heaped vpon euery one of Gods children in seuerall, but they shall be distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cup, and that Christ cals his Cup, *Matth.* 20.23. *Ye shall drinke indeede of my Cup.* It is Christs Cup, and all the faithfull must drinke of it; *Ye shall drinke*, saith our Sauiour; Euery one must haue his share, & so amongst them they must drinke it all vp. Now because none of vs knowes whether he shal drink of the top of this Cup, or of the middle, or of the bottome, till his turne come, therefore euery one of vs must arme himselfe to drinke of any part of it, euery one is to make account that he is lyable to euery affliction.

Foure preparations for the brooking of afflictions.

1.

2. The second prepatation is this, we must not think that these afflictions shall befall all Gods children alike; No, some must drinke deeper of it then others; God hath some vnderlings amongst his children that are weak in faith, & yongue in grace, and they must haue a smaller measure of this Cup, an easier portion of these tryals: Again, God hath some

ſome Standards amongſt his children, that are ſtrong in faith, armour of proofe, throughly ſetled & ſtabliſhed in grace; & they ſhall haue a greater portion of this Cup: Such was *Iob* in his time, and ſuch were *Dauid*, and *Ieremy*, and *Paul* in their times. God raiſeth vp many of theſe Worthies in euery time, & makes them vndergoe & ouercome a world of afflictions, to ſhame them that are fearfull, and faint-hearted, and will not vndergoe any affliction; and to beard all the enemies of God, be they men or diuels, & to magnifie the almighty power of a ſtrong God, in a weake man: Our heauenly Father is moſt wiſe & mercifull in meaſuring out his afflictions to vs; the ſtrongeſt ſhal be ſure to haue as many as euer he can beare, (God giues him not his ſtrength in vaine) and the weakeſt ſhall be ſure to haue no more then he can beare; God cannot, nor will not, caſt away any of his children by their afflictions, how weake ſoeuer they be.

The third preparation is, that theſe afflictions 3
that do befall vs, ſhall not be powred vpon vs all at once, leſt they ouerwhelme vs, & carry vs away as a whirlwinde into extaſies & outrages, and deſpaire; but they are tendred vnto vs by little and little, by degrees, now one, & then another, as we ſhal be beſt able with comfort to beare them. The Lord when he layes affliction vpon vs, he giues vs certaine reſpites & breathing ſpaces betwixt our afflictions, elſe the ſpirit of man would faile before him: & in theſe breathing times we recouer our ſpirits. We behold & conſider the mercy and goodneſſe

goodneſſe of God, in preſeruing & deliuering vs from our great afflictions, and we get new hearts and courage to beare freſh aſſaults and afflictions.

4. Laſtly, we are to receiue this Doctrine vpon this preparation, that in all our afflictions, we ſhal haue many comforts & helps proportionably ſupplyed by God, whereby we ſhall be enabled both to vndergo them, & to ouercome them, *Pſalme* 94. 19. *In the multitude of my thoughts or ſorrowes in my heart, thy comforts haue reioyced my ſoule.* We haue ſorrowes indeed; yea, but we haue comforts aſwel as ſorrows: we haue a multitude of ſorrows; yea, but we haue a multitude of comforts too: Yea, & theſe ſorrowes and comforts are ſo graciouſly tempered by the merciful hand of God, that euen in the multitude of our ſorrowes, *thy mercies, oh Lord, haue reioyced our ſoules.* And in the 1. *Cor.* 10. 13. the Apoſtle ſaith that God is faithfull, & will not ſuffer vs *to be tempted aboue our power, but will giue an iſſue with the temptation.* There are two things which God promiſeth to all his children in all their afflictions: Firſt, a faire tryall, and then a good iſſue. What, can we deſire any more? Yes, we ſhall haue more, we ſhall haue increaſe of righteouſneſſe and grace by them, *Heb.* 12. 11. *It bringeth forth the quiet fruite of righteouſneſſe.* Would we haue any more? yee ſhall haue more, ſaith God; As they bring you increaſe of *grace*, ſo they do of *glory* hereafter; they ſhall be recompenced with euerlaſting *glory*, 2. *Cor.* 4. 17. *Our light afflictions, which are but for a moment, cauſeth vnto vs a farre more excellent & eternall weight of glory.*

By

By theſe preparations I hope, ye are well prepared, not only to heare and to vnderſtand, but alſo to brooke and digeſt this Doctrine.

Now we come to the proofes; *Mat.16.24. If any man wil follow me, let him forſake himſelf, & take vp his croſſe, & follow me:* If we will follow Chriſt, we muſt bid farewel to our own wils, & to our owne eaſe, & to the ſweet times that are paſt for the outward man; we muſt deny our ſelues, and we muſt take vp Chriſts Croſſe: what Croſſe? It is a daily Croſſe, *Luk.9.23.* a continuall ſucceſſion of tryals and afflictions, that wee are daily exerciſed withall: And in *Luke* 14. verſe 26. our Sauiour enlargeth it with many particulars, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his owne life alſo, he cannot be my Diſciple.* Here are croſſes of all ſorts. and this wee muſt make account of before-hand: for ſo our Sauiour in *Luk.* 14.28. doth ſet it out by an excellent example of him that buildeth a Tower, *which of you minding to build a Tower, ſitteth not downe firſt, and counteth the coſt?* As if he ſhould ſay, Your ſauing faith and religion will coſt you deare, it will coſt you many afflictions and croſſes of all ſorts: and therfore you muſt make your account ſo before hand, for it will ſurely come vpon you. And marke how our Sauiour hampers vs by the diuers manner of his ſpeech, & puts vs by all our ſhifts: In *Matt.* our Sauiour ſpeaks it by way of exhortation, *If any man will follow me, let him reſolutely take vp his Croſſe, &c.* In *Luke* hee ſpeaks it by way

of commination, *If any man come to me, & hate not father and mother, he cannot be my Disciple.* And he puts vs precisely vpon this choise, Eyther you must resolue to forsake your religion, and stand out in opposition against Christ, or else you must resolue to forsake your selues, and all that you haue, and suffer, and liue in expectation of opposition from all the world, to forsake all the world, and liue in opposition to that, *Acts* 14.22. *Paul & Barnabas confirmed the hearts of the Disciples, exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.* The people had receiued the faith before, and they come to confirme them in it; and how doe they confirme them in it? By affirming that through many afflictions we must enter into the kingdome of God. There are two things in the speech that directly answer to two points in this our Doctrine: First, that the faithfull shall be assaulted with afflictions; yea, with many *afflictions*: they must, a necessity is laid vpon them, it is their ineuitable portion; Afflictions are as the gate to the kingdome of God; for so the speech intends; Through many afflictions we must *enter* into the kingdome of God. Secondly that this perswasion is a speciall means to confirme their hearts, and to make them to continue in the faith: and therefore they must make account of it before-hand, that so it must bee. Wee haue an example of this in all Gods children that are registred in Gods booke; and as they were more excellent in grace, so they were more emi-

ment

nent in afflictions: ſee it in the former and in the latter Teſtament; In the former Teſtament, *Pſal.* 44.22. Surely *for thy ſake are we ſlain continually, and are accounted as ſheep for the ſlaughter:* that is the eſtate of the Church in the former Teſtamẽt: And ſo in the latter Teſtament, *Rom.* 8.36. *For thy ſake are we killed all the day long, wee are counted as ſheep for the ſlaughter*; there is the ſtate of the latter Teſtamẽt. See how elegantly the holy ghoſt in the mouth of the Prophet in the former Teſtament, & in the mouth of the Apoſtle in the latter, doth chain both Churches in the ſame bond & condition of afflictions. The Prophet ſaith in the perſon of the former Church, *for thy ſake are wee ſlaine all the day long, &c.* and the Apoſtle in the perſon of the latter Church, retaines it as a truth, *for thy ſake, &c.* No difference in their words, nor no difference in their portion of afflictions: And therefore when we reade it in the former Teſtament, know that this was the portion of Gods Church and Children from the worlds beginning; and when you reade it in latter Teſtament, know that this ſhall bee the portion of all Gods children to the worlds end. Wee may ſee this in the cloud of witneſſes, *Heb.* 11.35. to 38. The Church in the former Teſtament, what was their portion? *They were rackt, and would not be deliuered,* they knew it was their portion; *Others were tried by mockings and ſcourgings, by bonds and impriſonment, they were ſtoned, hewen aſunder, ſlaine with the ſword, &c.* What can bee imagined that is not here to be vnderſtood? Look to anſwer this

in the words of the Apostle in the new Testament, and see how the estate of the Church is vnder that, 1.*Cor*.4.9.*For I thinke* (saith he) *the Lord hath set forth vs, the last Apostles, as men appointed to death, for we are made a gazing to the world, to Angels and to men.* The Apostle makes it his owne case, 2.*Cor*.11.23.to 27. *He was in labours aboundant, in stripes aboue measure, in prison plenteously, in death often.* And so in 2.*Cor*.4.8.and 2.*Cor*.6 4. to the 10. And so wee see the point proued by Scripture.

Reasons. The reasons to proue it are these; First our former sins deserue it should be so, *Lam*.3.39. *Why is the liuing man sorrowfull? Man suffereth for his sins.* The Lord himselfe makes the question there, and the Lord himself answers it: Will you know a true cause, why the liuing man is sorrowfull? his sins are the cause of it, our sins haue pluckt all the world about our eares; by our sins we incense God against vs, by our sins wee haue incensed all the creatures against vs, how can wee chuse but haue many afflictions on euery side? Many men in the world cry out of the multitude and greatnesse of their afflictions, but let vs learne a better lesson: when wee are in distresse, let vs cry out of the greatnesse and multitude of our sins, that deserue, and haue brought these heauy and manifold afflictions vpon vs; and yet wee must not thinke that euery particular affliction is answerable to euery particular sin, but there is a generall reference in all; and this vse wee are to make of them, pray that they may not bee laid vpon vs in way

way of puniſhment for reuenge, but for chaſtiſement; in iudgement, not in wrath.

The ſecond reaſon: Our continuall corruptions are the cauſe of it; our hearts are full of corruption, and therfore our liues are full of afflictions: If a man bee wilde and vnruly, he muſt bee kept vp as it were in a priſon, to keepe him in order; Our afflictions are as a ward or a priſon to vs, to keep vs that we breake not forth into ſin. *Iob* 7. 12. *Thou keepeſt me in ward. Iob* had an vnruly hart, and therfore God kept him in ward, or priſon, that he ſhould not breake out into ſin with the world. *Paul* was a deare child of God, yet he had an vnruly heart, ready to be lifted vp through the aboundance of Reuelations, & therefore a meſſenger of Sathan was ſent to buffet him, that ſo he might not be lift vp aboue meaſure, 2. *Cor.* 12. 7. *Reaſon* 2.

Thirdly, our preſent ſtate & condition expoſeth vs to theſe multitude of troubles, *Iob.* 16. 33. *In the world you ſhall haue afflictions*; What is our preſent ſtate in this world? Is it not a pilgrimage? and do not pilgrimes and ſtrangers finde all hard meaſure in their trauailes? Is it not a warfare? and do not Souldiers endure all dangers, and all manner of hardneſſe in the field? A great many of our Brethren at this day can witneſſe it by wofull experience: Is not our preſent ſtate our ſeede-time? & do not Seedes-men or Husband-men endure many ſtormes, windes and tempeſts, and many a hard brunt before the harueſt come? So muſt we ſow here in teares, that we may reape in ioy, *Pſ.* 126. 5. *Reaſon* 3.

Fourthly, Sathan our enemy he labours it, & procures *Reaſon* 4.

cures it, *Reu.* 2. 10. *The Diuell shall cast some of you into prison*: men do it; yea, but the *Diuell* he procures it. *Luk.* 22. 31. Our Sauiour saith to *Peter, Simon, Simon, Sathan hath desired to winnow you, &c.* His fingers itch at Gods children, to be molesting them; and he is malicious, and his malice is neuer at an end: When he had got a commission against *Iob*, to afflict him in his Cattell, Seruants, & Children, this would not serue his turne, but he sues to haue a new Commission to afflict his Body too, *Iob* 2. 4. 5. His malice is vnsatiable & without end, he will surely bring vpon vs all the euils he can, and he can do much where God giues way to him (else he can doe nothing) and hence it is that we meete with so many tryals.

Reason 5. Lastly, God giues way to Sathans malice, & that, as for many iust causes best knowne to himselfe; so for these Reasons known to vs. First, to try vs; not to see what is in vs, for that he knowes wel enough; but so to try vs, as that he purge the drosse out of vs: therefore it is called a winnowing, *Luke* 22. 31. and fiery tryall, 1. *Pet.* 4. 12. Secondly, to humble vs; nothing annoyes a child of God more then a prond heart, & nothing puls it downe and humbles it more then affliction. *Iob* 33. 14. 16. 17. *God speakes once or twice and one seeth it not, then he openeth the eares of men by their corrections which he hath sealed, that he might abate the pride of man.* Thirdly, to draw vs neere & close to himselfe. It is with vs as it is with little children, that when they are in the field with their father, they runne abroad from him in the grasse carelesly, but when

they

they ſee a Dog or a Snake comming towards them, preſently they run to their father & cry for helpe; So we run on in the world, ſtraggling from our Father, & when ſome affliction or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigall child did when he was hunger-bitten, *Luk.* 15. Fourthly, God giues way to it, that ſo we may magnifie his mercy, truth, power and wiſedome, in preſeruing & deliuering vs. When we haue bin in affliction many yeares, yet are not conſumed, this will make vs praiſe and glorifie God, 2. *Cor.* 1. 8. 9. *we were preſſed* (ſaith the Apoſtle) out of meaſure, *paſsing ſtrength, yea, we receiued the ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God that raiſeth the dead*; and therefore God ſuffers vs to be thus afflicted, that ſo his goodneſſe might be magnified in raiſing vs from theſe afflictions.

Vſe 1. The firſt Vſe is for matter of reproofe, and that both of thoſe that are without, as alſo of thoſe that are within: of carnall men, and of profeſſors. Firſt, it is for reproofe of carnall men, and firſt of ſome that reproach our Chriſtian-ſtate & profeſſion, & brand it with the marke of eaſe & idlenes. To reſt vpon the Sabbath, & to go to Church, & to ſit ſtill and heare the Word, and receiue the Sacraments, & to ſay ouer now and then a few prayers; this is an eaſie life, ſay they, and an idle profeſſion. Firſt, I anſwer to the perſon; Thou prophane worldling that ſaiſt thus, let me tell thee; If the Chriſtian life be ſo eaſie as thou ſaiſt, it is the more ſhame for thee, that wilt not leade this life;

it

it is the only way to heauen, and if it be so easie as thou wouldst make it to be, what a horrible shame, yea, what a foolishnesse is it for thee, that thou wilt take a great deale more paines to goe to hell, then thou mightest take & go to heauen? I speake this to thee in thine own language, that wilt make it to be so easie. But secondly, I answer to the matter, & I say, that a Christian life rightly managed, is a most hard and laborious life, subiect to all reproches, crosses, trials, losses, persecutions, wounds of conscience, and breakings of the heart, fightings, spoylings, subiect to the malice of men, & to the rage of the diuel, subiect to killings of all sorts; and that which is most tedious and irkesome of all other, subiect to a continuall combate betwixt the flesh and the Spirit in our own bosomes. These & all other dangers and trials, a Christian life and state is subiect vnto; I say, a Christian life is subiect to all these, but not so as to be ouercome by them, but as alwayes exercised with them, so as we must wrastle and struggle with them all the dayes of our liues, & that vpon the very hazzard of our soules: if this be an easie life, there is none hard vnder the Sun: It is true, it is an easie & comfortable life in a spirituall sense, but a carnall man cannot reach vnto this: Custome in afflictions makes it easie, the promises of God makes it easie, the fellowship of Christ in our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory; these things make a Christian life easie and comfortable to vs in regard of the inward man: the regenerate part delights in nothing

nothing more, then in mortifying and crucifying this body of ſinne, which is notably effected by theſe afflictions. Hence it is, that it is eaſie & comfortable to the ſpirituall man, becauſe he findes his Aduerſary, the fleſh, weaker then it was; that beginnes to die. for our corruptions are killed by afflictions, being ſanctified to the hearts of Gods children: yet ſtill I maintaine it againſt this ſcandall, that a Chriſtian life rightly managed, in it ſelfe, in regard of the outward ſtate of it in this world, is moſt hard and laborious.

Secondly, it is for reproofe of others that are without, that iudge hardly of Gods children, becauſe of their afflictions: If they ſee a Profeſſor much afflicted and troubled, either outwardly or inwardly, or both, they are ready to paſſe hard cenſures on them; Surely ſay they, whatſoeuer theſe men pretend to be, yet they are but groſſe hypocrites, and notorious ſinners; thus they adde affliction to the afflicted: God afflicts vs with his heauy chaſtiſements, & the world afflicts vs more with their bitter and heauy cenſures: but if this doctrine be true, as it is, that all Gods children are ſubiect to all afflictions, then ſurely we haue more reaſon to iudge more fauourably of them that are afflicted moſt, then of them that are afflicted leaſt: *Iob* was thus cenſured by his friends, but it was their error, as God himſelf ſhewes, *Iob* 42.7. And ſo was *Dauid* by his enemies, but it was their malice, *Pſal.* 41.8. *A miſchiefe is light vpon him* (ſay they) *& he that lyeth ſhal no more riſe:* Thus did the Barbarians cenſure of *Paul* becauſe of the Viper

that hung on his hand, that he was a murtherer, *Act.*28.4. but this was their ſauageneſſe. *Dauid* himſelfe confeſſeth that he was neere vnto this point, to condemne the generation of the Righteous becauſe of their afflictions, but he confeſſeth it was his folly and his ignorance, *Pſal.*73.12.to the 22.and that he was as a beaſt herein: And ſurely to condemne the generation of the Righteous for their afflictions, is a fooliſh and an ignorant, & beaſtly cenſure, I ſay beaſtly, as he ſaith, becauſe as a beaſt is lead onely by preſent ſenſe, and not by vnderſtanding: ſo theſe vncharitable cenſurers are carried away onely with the preſent ſenſe of our afflictions, not vnderſtanding nor conſidering, that all kindes of afflictions and trials are the portion of Gods children here in this life. 1.*Theſſ.*3.3.4. the Apoſtle is very carefull to preuent the ſlander of the Croſſe. It is not to be denyed, but that Gods children are ſinners, but yet they are not notorious ſinners, or if they be in ſome particular kinde, if thou know it, then certainely thou maiſt be bold to ſuſpect that ſuch Iudgements were for ſuch ſins; but if thou know not their ſin, pronounce not of their eſtate, this ſuppoſing, though it be in thought, is ſinne, *Luke* 13.2.3.*&c.*

Secondly, this ſerues for reproofe of thoſe that are within; of nice & dainty profeſſors: they will heare the Word, and pray, & beleeue, & do many good things, and delight in the ſeruice of God: but when they muſt come to endure, as Chriſtians, many and heauy temptations & trials, they are at a ſtand, this is harſh and hard to them, they cannot

cannot endure it, ſome of them are ready to fall away, others grudge & murmure at their hard portion. But, *ſhal we think to receiue good at Gods hand, and not euill?* It was the words of a wiſe man in his ſore affliction, to a wicked woman that neuer knew what affliction meant; and ſhall any of vs thinke to receiue the comforts & ſweet of Chriſtianity, and not endure the croſſes and ſower of it? The hard-hearted Iewes would haue beleeued in Chriſt, if they could haue ſeparated him from the croſſe, *Come downe from the Croſſe* (ſay they) *and we wil beleeue in thee*: But thou that art a profeſſed Chriſtian muſt learne to embrace Chriſt with the croſſe; thou muſt as willingly embrace all afflictions that accompany a Chriſtian life, as Chriſt himſelfe, the Author of thy ſaluation: But here ſome will pleade their priuiledges that they are exempted from this hard portion, for they are loth to come vnder affliction, as the child is to come vnder the rod: Firſt, ſay they, God loues vs, therefore he will not afflict vs. I ſay he loues thee, & therefore he will afflict thee, *Reu.3.19. As many as I loue* (ſaith God) *I rebuke and chaſten.* Againe, they ſay, God is our *Father*, & we are his *children*, therefore he will not correct vs; Nay, therefore he will correct vs, *Heb.12.6. Whom the Lord loueth he chaſteneth, & ſcourgeth euery Son that he receiueth.* Againe ſay they, Chriſt hath ſuffered all for vs, & therfore we muſt not ſuffer any ſuch things: Nay, therefore we muſt ſuffer, *Mat.16.24. If any man will follow Chriſt, he muſt take vp his Croſſe and follow him*; and vnleſſe we doe thus, we cannot be

Christs disciples, Ioh. 15.20. It is true, that these are sweet and heauenly priuiledges, and such as exempt vs from the cuill of all afflictions, but not from any one kind of them.

Vse 2. The second Vse is for Exhortation, and first, to teach euery man to make account of afflictions, & to looke for them continually: Make account as duly of thy portion in the Cup of afflictions, as of any part of thy daily bread which thou liuest vpon; when we are in health & prosperity, let vs look for sicknes & aduersitie: But will some say, What, shall I look for these before-hand? this is to vexe and trouble our selues without need: for if the distresses we look for do not come, then we trouble our selues in vaine; if they doe come, then they bring harme and trouble enough with them. Why should we sorrow before-hand? I answer, yet we must looke for them before-hand: for if we do so, then if they doe not come (as happely thy godly feare hath preuented them,) we haue cause to blesse God for it: if they do come, then if we haue made account of them before, the smart of them wil be much easier vnto vs: temptatiõs, & troubles, & losses, when they come vnawares, they do commonly lie very hard and heauy vpon vs: but when we haue made account of them before-hand, they are much lighter to vs. I will not deny but that we must vse all possible meanes to auoide afflictions, we must pray against them, & preuent them what we can, as our Sauiour prayed; *If it be possible, let this cup passe from me, Luk.* 22. yet we must make account of them before-hand. These times we liue

liue in are ſuch as call vpon vs to look for afflictions, they are the laſt dayes of the world, and they are the worſt and moſt dangerous times; preſent troubles and miſeries, and imminent dangers and feares, there were neuer more; The Lord is abroad in Iudgement, and carries his cup in his hand; the *Germans* drinke of it firſt, the *French* ſoone after, the *Polonians* ſoone after them; and haue not the *Engliſh* iuſt cauſe to feare, that we ſhall pledge them, and that ere long, we know not how ſoone? Secondly, againe this teacheth vs not onely to account of afflictions before-hand, but alſo to prepare for them, & to furniſh our ſelues accordingly: there is much good to be had by them, & therfore we are to prepare for them; & therefore doth God warne vs of dangers before-hand, that we might be armed to beare them, when they doe come. And that we may prepare for them, we muſt labour for theſe things; Firſt, we muſt labour to get a reſolution in vs to beare them, & to ſtand it out to the death; we muſt reſolue with the Apoſtle, *Act.* 21.13. not only to ſuffer, but to die with Chriſt. Secondly, we muſt ſeaſon our hearts with the comforts of Gods promiſes before-hand, to counteruaile our afflictions when they come; as that he will neuer faile vs nor forſake vs, that he loues vs, and that the iſſue ſhall be good. Thirdly, eſteeme baſely and vilely of thy ſelfe, deny thy ſelfe, & ſo take vp thy Croſſe and follow Chriſt, *Matth.* 16.24. If we be choiſe and leaning to our ſelues, we will neuer endure the Croſſe: compare *Matth.* 16.20. with *Phil.* 2.7. And fourthly, we muſt

Things to be laboured for that we may beare afflictions.

1.

2.

3.

4.

must labour to be well acquainted with the death of Christ; this is armour of proofe against all afflictions, to know *Iesus Christ* & him crucified, by sensible experience in our selues: If I find the life of Gods Spirit in me, applying the death of Christ to me, and thereby subduing & crucifying my sins, if we can find this, we shall be well armed against all afflictions. We come here to receiue the Lords Supper, in remembrance of Christs death, then let vs desire to be made conformable to his death, & then afflictions will be sweet vnto vs. A-
5. gaine, let vs labour for the assurance of Gods loue & fauour, for that is it that makes the Apostle thus boldly to beare vp himselfe against all afflictions.

Vse 3. The last vse teacheth vs Pacification; euen in our greatest distresses, let vs sit downe & say; this is my portion, & therfore will I beare it. Many are ready to complaine & cry out, and to say, when they are afflicted, especially when Gods hand lies heauy vpon them; Oh, my affliction is great and strange my case is not like vnto other mens; no man is so hardly handled as I am, as the Church, *Lam.* 1.12. but this is the frowardnesse of our corrupt hearts. Whatsoeuer it is, it is thy portion, & therefore be pacified & contented; It is no otherwise with thee then it is with all Gods children; euery one hath his portion of them, 1. *Pet.* 4.12. *It is no strange thing*, 1. *Pet.* 5.9. It is the same afflictions that are accomplished in our Brethren, 1. *Cor.* 10.13. *No temptation doth befall vs, but such as appertaine to man*; and therefore let vs be content & pacifie our selues; looke not so much on thy afflictions, but

looke

looke vp to God; It is his Ordinance that euery one of vs should beare his portion of affliction; what soeuer thou dost endure, it is but thy portion, thy draught: *Shall I not drinke of the Cup which my Father giues me to drinke of?* saith our Sauiour, *Ioh.* 18.11. This is it our Sauiour comforts himselfe and his Disciples withall; & let this comfort thee: It is thy Fathers Cup, & therfore thou must drink of it. And secondly, let vs looke vpon others of Gods children; some of them are equall with thee in afflictions, others come short, but many go beyond thee, & thy afflictions are but little to some of theirs, & those that are at more ease now, may be in great distresses hereafter, & wilt not thou be content to beare that which all Gods children beare, & must beare more or lesse, first or last? All of vs haue sinned, Christ only excepted; but none are exempted from the rod, not Christ himselfe; And is it not a sweet thing for thee to be ranged with Christ, & with thy brethren the children of God? Is it not a comfort to thee to dye with thy Captaine Christ, & with thy fellow-Soldiers the children of God, *Dauid*, *Iob*, *Paul*, and others? therfore when thou saist thy case is worse then any others, thou speakest thou knowest not what; thou knowest what thy self feelst, but not what another man feels: thine are greater happely then thy brothers to day, happely to morrow his will be greater then thine; a little affliction may be greater to him, then a greater to thee; he that hath least, hath as much, for his strength, as thou hast for thine. Thou must suffer afflictions, therefore take vp thine

thine owne Croſſe, ſuffer thine owne afflictions, beare thine own burthen, that is thy portion thou art appointed and called vnto. *The Lord hath appointed them to vs*, 1. *Tim.* 3. and therefore we muſt willingly beare them, in obedience to Gods ordinance, in our fellowſhip with Chriſt, & all the reſt of Gods children, & then God that hath brought vs into the tryals, will ſurely bring vs through them all with comfort, ſafety, & deliuerance, euen vnto a Crowne of life, *Iam.* 1. 12. *Bleſſed is the man that endureth temptations, for when he is tryed, he ſhall receiue the Crowne of life*: But ſee thou be the childe of God, for afflictions are common to all, but the comfort and benefit of them is proper to beleeuers onely: Doſt thou ſuffer as a Chriſtian? then reioyce in it, for then bleſſed and happy are we, 1. *Pet.* 4. 13. to the 16. Verſe; if we ſuffer for Chriſts ſake, for righteouſneſſe ſake, for a godly life, for obedience to God in crucifying the fleſh, then bleſſed are we, if we thus indure temptations; for after we are thus tryed, we ſhall receiue this Crowne of life.

FINIS.

The eighth SERMON, vpon Rom. 8. the two laſt verſes.

For I am ſure, that neither Death, nor Life, nor Angels, nor Principalities, &c.

THe ſeuenth and laſt head that we reduced this Scripture vnto, was the comfort and ſupport that the Apoſtle hath in the loue of God through Ieſus Chriſt, againſt all feares & terrours

errours whatſoeuer. Wherein I obſerued two things: Firſt, the dangers of Gods children: Secondly, the comfort whereby they are ſuſtained in them: Of both theſe I propounded to ſpeake firſt in generall, and then in particular. I began with the dangers in generall, and ſhewed; That the dangers which Gods children are ſubiect vnto, are not onely ſuch as they are ſubiect to with the reſt of the world, but alſo ſuch as they alone are ſubiect vnto; as perſecution for Chriſts ſake, &c. Now in the next place, we are to ſpeake in generall of the comfort which Gods children are ſupported withall againſt all dangers; and that is, the true and holy aſſurance which they haue of the loue of God to them in Chriſt Ieſus. Now this comfort the Apoſtle doth extend and ſtretch out here, vpon a double ſtraine; firſt, by way of Suppoſition; ſecondly, by way of inſultation and triumph: Firſt, by way of ſuppoſition, for ſo his ſpeech is to be taken, as if he ſhould ſay, Suppoſe, or put the caſe, that *death, or life, or Angels, &c.* ſhould ſet themſelues againſt vs to ouerthrow vs, yet in the ſtrength of my aſſurance which I haue of the loue of God in Chriſt Ieſus, I am comforted & ſupported againſt them all: Secondly, the Apoſtle ſpeaks by way of inſultation or triumph: for, that the Apoſtle ſo intends it, appeares partly by his manner of ſpeech in the 35. Verſe, *who ſhal ſeparate vs?* as if he ſpake theſe things ſleighting them, and inſulting ouer them; and more plainly in the 37. Verſe, *in all theſe things we are more then Conquerours, &c.* and thence he infers his

 proteſtation,

protestation, *for I am sure that neither death nor life, &c.* so that he speakes these words as a Conquerour, by way of Triumph: so that this comfort which he hath in this assurance, is not a weake comfort, but a marueilous strong comfort, such a comfort that in the strength thereof, he may and doth insult and triumph ouer all dangers what soeuer. These circumstances considered, the doctrin ariseth naturally thus; namely.

Doctrine. Let vs propound to our selues what dangers soeuer may befall vs, yet notwithstanding the true & holy assurance that we haue of the loue of God towards vs in Christ Iesus, shall be able to comfort and support our hearts against them all, euen to a holy insultation & triumph ouer them. There are two questions to be considered of in the practise of the Apostle, and so in this Doctrine: The first question is; Whether it be lawfull, or fit for Gods Children to propound feares and dangers to themselues in their own meditations? Secondly, how it can stand with distressed Beleeuers, that they should triumph and insult ouer their afflictions? For the first question, some will say, Haue we not sensible feares and dangers enough vpon vs daily, euen as much as we can stand vnder, and shall we increase our burthen, & propound more and greater feares and dangers to our selues? I answer, yes, they may do it, and they ought to do it, and it is no increasing, but a lightning of our burthen. If a man haue a grim and sterne aduersary to fight withall, is it not wisedome for that man, first to take a view of that aduersary, and to looke him

in

in the face, to ſee how he can brooke him before he vndertake to fight with him? Oh beloued, Gods children haue many grim & ſterne enemies to fight withall. Perſecution is a grim and ſterne aduerſary, and all that will liue godly in Chriſt Ieſus, muſt ſuffer perſecution. Temptation is a grim and ſterne enemy, and Gods children muſt be tried with many hideous and feareful temptations. Death is a grim and ſterne enemy, and we muſt paſſe through the terrors, and ſorrowes, and bars of death, to the ioyes of life. Hell is a grim & ſterne enemy, & we muſt make account to touch at the gates of hell, when we ſaile to heauen. The Diuell is a grim and ſterne aduerſary, and Gods children muſt fight with Diuels. If we will be the good Souldiers of Ieſus Chriſt, we muſt wreſtle and fight, not with fleſh and bloud onely, but againſt, principalities and powers, euen againſt the Diuell himſelfe: And therefore hauing ſo many, and ſo grim, & ſterne enemies, that we muſt fight againſt, haue we not iuſt cauſe then to propound ſuch things to our ſelues, in our meditations, to ſee how we can brooke them; and to hearten our ſelues againſt the feare and euill of them? Yet herein we muſt obſerue two cautions; We muſt not propound to our ſelues vaine and friuolous matters, without reaſon or ground, (that were to fight with our own ſhadow) but ſerious thoughts and grounded meditations of true dangers, ſuch as may or will befall vs, more or leſſe, firſt or laſt. Secondly, we muſt not propound to our ſelues any thoughts of ſinne; for ſinne is a defiler, and

the leaſt thought or apprehenſion of ſin will infect vs; Sathan is ſo ſtrong and ſubtle, we are ſo weake and ſimple, that if euer he get vs into any contemplation of ſinne, as it is ſinne, though it be not with any intent to commit it; nay, though it be with a contrary intent, euen to hate it, and preuent it, yet vſually he will infect vs withit before we be aware, ſo that it will leaue a ſtaine behinde: therefore take heed of any ſpeculations or propoſitions of future ſinnes, for that is not the way to eſcape them, but rather to be intangled with them, ſpecially meditate not on the materials of ſinne, for that is exceeding dangerous; we may conſider how hatefull it is to God, and how hurtfull to our owne ſoules, but we muſt not meddle with the materials of ſin. The ſecond queſtion is, how it can ſtand with the diſpoſition of diſtreſſed beleeuers, that they ſhould inſult & triumph ouer their afflictions? Alas (may ſome ſay) Gods children are humbled, & mourne, and ſigh, & groane vnder the burthen, and yet doe they inſult and reioyce ouer them? Yes they doe, their mourning and inſultation may ſtand well together; they mourne for their preſent paine and griefe, but they inſult ouer them in the aſſurance of victory, and of the good they ſhall haue by them. They mourne for their ſins that brought their afflictions on them; But they reioyce becauſe they know that by Gods hand theſe afflictions ſhall be made a meanes to cure thoſe very ſinnes that haue procured them; they mourne for the periſhing of the outward man by them, but they inſult that there-

by

by the inward man is renewed daily: In a word, they mourne in themselues, but they reioyce in God: Carnall insultation doth not befit Gods children, this is an holy insultation, & it becomes them well. They insult not, first in respect of their owne strength (such reioycing is not good) but meerely and only in the strength of God; and secondly, not so much for their own good & safety, but much more for the honour & glory that God shall haue by their afflictions, and by their deliuerance; and this is a holy & good insultation: And this is the godly and Christian insultation of strong Beleeuers against all dangers, for that is the reach of the Text: strong Beleeuers may doe it; weake Beleeuers may do so too, but not with that sense as the other may: Christ Iesus was so weake that he was not able to beare his Crosse, yet when he was nailed on that Crosse, he did then openly triumph ouer all his enemies.

Now come we to the proofe of the obseruation thus cleared. And first we will proue it in the state of the faithfull: Secondly, you shall see it in the practise of the faithfull: And thirdly, you shall see it in the warrant that Gods children haue for it. First, see it proued from the state of the faithfull, *Psal.* 112.7.8. *He wil not be affraid of euil tidings:* & why? *for his heart is fixed, & beleeueth in the Lord*; And for the more certainty, he doubles vpon it in the 8 *verse, His heart is stablished, therefore he will not feare, &c.* Who is it that the Prophet speakes of here? Of a true Beleeuer, that is, of him that beleeues in the Lord, and rests himselfe securely

vpon the Lord for protection: And what is the effect that his Faith ſhall worke in him? ſtrong aſſurance and comfort, it confirmeth and fixeth his heart; And what then? *He ſhall not be affraid of euill tidings*: Againe in the 8. *verſe*, *His heart is eſtabliſhed*; How farre? Euen to the ſeeing of his deſire vpon his enemies, to the ſubduing and triumphing ouer, & the ſetting of his feet on the neckes of them. See it alſo in the practiſe of the faithfull, how they propound and hearten themſelues againſt all dangers that may befall them. It is the practiſe of all the faithfull as well as of *Paul*, and ſome other. It was the practiſe of the whole Church, *Pſal.* 46. 1. 2. 3. *God is our hope & ſtrength, and helpe in troubles, ready to be found.* Firſt, the Church there layes downe this holy aſſurance for the ground of their comfort, and this is a ſure ground, that *God is our hope & help in troubles, &c.* and then ſecondly, they propound to themſelues dangers that may befal them, & ſtrange and fearefull ones too; *The mooning of the Earth, the falling of the Mountaines into the midſt of the Sea, the raging of the waters*, in the 2. and 3. *verſes*; ſuch dangers as did not come to paſſe in their times: But if they did, what then? Why then laſtly, they gather to themſelues out of this aſſurance matter of conſolation againſt all theſe dangers, *verſe* 2. as who ſhould ſay, Let them roare when they will, we will not feare them, becauſe *the Lord is our hope, and ſtrength, and helpe in troubles, ready to be found.* So *Pſal.* 27. 1. 2. 3. it was *Davids* practiſe in his particular; the matter of the ſpeech is this, *The Lord*

is

is Dauids light, and his ſaluation, and the ſtrength of his life: This he beleeues and is well aſſured of, & therefore he feares nothing; And this he inlargeth, propounding to himſelfe in the 3. *verſe*, a matter of great feare: What if a whole hoaſt were pitched againſt him? what though warre be raiſed againſt him? yet he would not be affraid, he would neuer be put to ſuch a feare as to vnſettle his aſſurance in God: Alas, what is *Dauid* alone to a whole hoaſt of men? Nothing in himſelfe, but in his confidence and aſſurance that he hath in God, they are nothing to him, they ſhall neuer be able to deſtroy him: And if you marke the manner of his ſpeech, he deliuers it by way of inſultation too, *The Lord is my light, whom ſhould I feare?* as ſetting his aduerſaries at nought, and his heart triumphing in God againſt them all: And that no man ſhould thinke this was a matter peculiar to *Dauid* by prerogatiue, he makes it the caſe of euery true beleeuer, & calls vpon them for the ſame practiſe in the 14. *verſe*, *Hope in the Lord, and be ſtrong, and hee ſhall comfort thine heart, &c.* As if he ſhould ſay, It is not my caſe alone, but yours too; get you a ſure faith in God, and ſound aſſurance as I haue, and thereby you ſhall be comforted againſt all dangers, as I am. Thirdly, behold this in the warrant that Gods children haue for it; they haue good warrant for it, euen from God himſelf, *Iſa.* 41. 10. *Feare not thou, for I am with thee, be not affraid, for I am thy God, I will ſtrengthen thee, and helpe thee, &c.* And in the 12. *verſe*, *All their enemies ſhall be as nothing, and the men that warre againſt*

gainſt them as a thing of nought. The drift of the Prophets ſpeech, is this; The Lord would haue his children to take heart to themſelues, and to be feareleſſe of dangers; What muſt they doe then? Why, let them get ſound aſſurance in God, and in his power, helpe, and loue, and then all their oppoſites ſhall be as a thing of nought, they may ſcorne them. And ſo *Iſa.*43.1.2. *Thus ſaith the Lord, that created thee (oh Iacob) and he that formed thee (oh Iſrael,) I haue redeemed thee, & haue called thee by thy name, thou art mine. When thou paſſeſt through the waters I will be with thee, and through the flouds, that they doe not ouerflow thee; when thou walkeſt through the fire thou ſhalt not be burnt, &c.* It may be they ſhall neuer fall into theſe dangers, but it is ſpoken by way of ſuppoſition, as if God ſhould ſay; If thou ſhouldeſt fall into theſe or any other dangers, yet in the aſſurance that God ſaith vnto vs, *thou art mine,* we ſhall ſafely and triumphantly paſſe through the fire, and through the water, and through all dangers that euer can be imagined, and ſo, that we ſhall receiue no damage by them in regard of our ſpirituall eſtate; & we ſhal haue comfort in them in regard of our outward eſtate. And ſo *Pſal.*91. from the firſt to the laſt verſe; *Who ſo dwels in the ſecret of the moſt high, ſhal abide in the ſhadow of the Almighty. &c.* One would thinke at the firſt ſight, that this were a repetition of one and the ſame thing; for, what is it to dwell in the ſecret of the moſt high, but to abide in the ſhadow of the Almighty? It ſeemes to be the ſame, but it is not ſo:

The

The former part of the verſe ſhewes the aſſurance that Gods children haue in the loue of God, *they dwell or repoſe themſelues in God*; the latter part ſhewes their ſafety and ſecurity that by his aſſurance they attaine vnto, *they abide in the ſhadow of the Almightie*, that is, they are ſafe ſheltered vnder the ſhadow of the Almighty. And theſe two the Prophet enlargeth in the reſt of the Pſalme: their aſſurance in the 2. *verſe, I will ſay vnto the Lord (oh my hope and my fortreſſe) he is my God, in him will I truſt*; Here is the repoſe of the children of God; but what is their ſafety? it followes in the reſt of the Pſalme, ſafety againſt ordinary dangers, *The noiſome peſtilence, the flying arrowes, &c.* in the 3. 5. and 6. *verſes*. Againſt ſuppoſed dangers, *verſe* 7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neere thee*; And againſt likely dangers in the verſes following. And in the 13. *verſe*, he ſtretcheth out the ſafety of Gods children euen to inſultation, *Thou ſhalt walke vpon the Lyon and the Aſpe, the yongue Lyon and the Dragon ſhalt thou treade vnder foote*. Seeing then that this Doctrine agrees ſo fitly with the ſtate, practiſe, and warrant of the faithfull, then it muſt needs be an vndoubted truth, that let vs propound to our ſelues whatſoeuer dangers may befall vs, yet our holy and true aſſurance of Gods loue to vs in Chriſt Ieſus, is able to comfort and ſupport our hearts againſt them all, euen to an holy inſultation and triumphing ouer them.

The Reaſons how it comes to paſſe that this *Reaſon* 1.

true and holy assurance of the loue of God in Christ Iesus, doth so fortifie the hearts of Gods children against all dangers; I say the reasons thereof are many. First, this holy assurance tells vs that God is on our side, and then what, or who can be against vs? It is our Apostles owne reason, *Rom.*8.31. *If God be on our side, who can be against vs?* that is, to doe vs harme. God doth not turne out his children single to the battell to shift for themselues, but he goes forth with vs himselfe, & helps vs, and comforts vs, and strengthens vs, and incourageth vs, and teacheth vs, and maketh vs to fight, and fights himselfe for vs, and gets the victory for vs: and this our faith assures vs of, and this comforts the hearts of Gods children, and makes them confident against all dangers. In 2.*Kings* 6.15.16.17. when the Prophet *Elisha* his seruant saw the great hoast that compassed the City, he was much terrified, and cries out, *Alas Master, how shall we doe?* The Prophet answers him, *Feare not, they that be with vs are more then they that be with them.* This is like our case, when Gods children looke about them, and see a whole hoast of afflictions, dangers, persecutions, and temptations compasse them about on euery side, they cry out in their weakenesse, Alas, what shall we doe? Our Faith, that answers; Feare not, there be more with vs then there is against vs. Is not God more then all the world? God is with vs, and this assures and comforts our hearts. How sweetly doth *Dauid* cast himselfe vpon God in his greatest dangers? *Psal.*23.4. *Though I walke*

through

through the valley of the ſhadow of death, I will feare none euill: why? *for thou art with me, thy Rod and thy Staffe they comfort me.* God is not onely with him, but he is with him to comfort him, & therefore he will not feare.

Secondly, this holy aſſurance tells vs, that God loues vs in Chriſt, and what ſhall hurt Gods darlings? Thoſe whom God loues, are as tender to him as *the Apple of his eye, Zach.* 2.8. now we know that the Apple of a mans eye is moſt tender to him, he will ſee that that take no harme; and ſo are they to God; and therefore whatſoeuer goeth to wracke, they ſhall haue no harme: the bare perſwaſion of Gods loue to vs is comfort enough to eſtabliſh vs in any trouble; but faith doth not only perſwade vs that God loues vs, but perſwades vs further, that becauſe he loues vs, therefore he will keepe vs, and ſaue vs. And this fills our hearts with comfort and confidence in all dangers, for can God loue vs, and yet giue vs ouer as a prey vnto his and our enemies? No, it is not poſſible. *Reaſon* 2.

Thirdly, our holy aſſurance tells and warrants vs that our ſinnes are forgiuen vs, and therfore all ſhall be well with vs: If euer any thing doe vs a miſchiefe, it is our ſinnes will doe it; all the euills in the world cannot hurt vs, except our ſins hurt vs: *Nothing can ſeparate vs from the loue of God in Chriſt*; yea, but *our ſinnes ſeparate betwixt vs and our God, Iſaiah* 59.2. but the beleeuing heart hath aſſurance, that all his ſinnes are freely and fully forgiuen him by the mercies of God in Ieſus Chriſt, and ſo our faith concludes, that therefore *Reaſon* 3.

they cannot ſeparate vs, & ſo that nothing can ſeparate vs from God. I ſay not, but that though our ſins be forgiuen vs, yet ſtil we are liable to dangers & troubles of all ſorts, to grieue vs, torment vs, & to take vs away; but this I ſay, that no affliction can hurt vs, as ſin can hurt vs, that is, to condemnation, they cannot put vs out of the fauour of God, they ſhall neuer be able to ſeparate vs from the ſtate of grace here, nor glory hereafter: & this is fulneſſe of comfort to the ſpirituall man, that can well reliſh it; we haue no further priuiledge (from the warrant of the word) by the charter of our freedome in Chriſt, but this, that our afflictions ſhal neuer hurt vs, in regard of our ſpiritual eſtate: they ſhal neuer impeach our ſpiritual ſafety, ſo long as our ſinnes are forgiuen; for our ſins are the poiſon and venome of our afflictions: when God ſhootes the Arrowes of his iudgements againſt vs dipt in the venome of our ſinnes, they are deadly Arrowes, they will poyſon vs, to our euerlaſting deſtruction; But when they are dipt in the death and bloud of Ieſus Chriſt, whereby our ſinnes are forgiuen and taken away, then though his Arrowes doe wound vs, it is a good wound, a comfortable wound, and ſuch as he will heale himſelfe with his owne hand; ſo that they cannot hurt vs but comfort vs: And if we be taken away by ſuch an Arrow, God takes vs to himſelfe, and that is beſt of all.

Reaſon. 4. Fourthly, our faith tels vs, *That all things ſhall worke together for our good, Rom.* 8.28. How ſhall I know this but by faith? A true beleeuer ſees his enemies

enemies, prophane, wicked, and carnall men, buſie to doe him hurt, deuiſing and plotting how to worke ſome miſchiefe againſt him; he ſits downe and ſmiles at the folly of the wicked, and ſaith, Alas poore men, little doe they thinke that they take all this paines to effect my greateſt good, to doe me good by this affliction: ſometimes our dangers are ſo great, and our afflictions are ſo bitter, that we thinke it impoſſible that euer any good ſhould come out of ſo great euils; but our faith ſtands vp and layes the power of God, and the promiſe of God together, and ſaith, God is able to helpe me, for he hath power euough, and he is willing to helpe me, for ſo he hath promiſed, and therefore he will in the end turne all my afflictions to my good; and ſo we reſt ſecure whatſoeuer comes.

Laſtly, *we put on the ſpirituall armour by faith, Eph.6.10.* to the 17. we haue all the parts of this ſpirituall armour, and that makes him that is ſpiritually minded to be conſecrated wholly to the ſeruice of God; and hauing on this armour, nothing can hurt vs. *Reaſon 5.*

The Vſes are theſe; firſt, this ſhewes the reaſon why the righteous are ſo bold and ſo confident in all their proiects and courſes, as *Salomon* ſpeakes, *Pro.28.1. The righteous are bold as a Lyon:* The reaſon is in the Doctrine, his faith aſſures his heart that he belongs to God, and perſwades him of Gods loue, fauour, protection, and ſaluation: And that is the reaſon that the Prophet *Iſa.28.16.* ſaith, *He that beleeues makes not haſt*; he that hath ſound *Vſe 1.*

assurance of Gods loue in Christ, makes not hast, is not disquieted, or distempered, nor carried out of his Spirit, by any euill or danger whatsoeuer; but rests vpon the might and power of God, and neuer flyes out for the matter, but abides it with much boldnesse, and keepes himselfe within his Spirits, & rests soundly & sweetly on God for his deliuerance. It is admirable to cõsider, what wonderfull courage, constancy & comfort Gods children stand out withal in great afflictions & distresses, & meerely vpon this assurance; how boldly haue they bearded those tyrants that haue insulted ouer them? how haue they run to the fire, embraced the crosse, despised the shame, scorned all pain that hath bin inflicted on them, lost all, & meerely vpon the strength of this assurance? *Heb.* 11.35. the Apostle saith, that *they would not accept deliuerance, because they were sure to obtaine a better resurrection*: In *Dan.* 3.16.17. the three children were questioned before the *King*, he tels them if they would not fall downe and worship the Image that he had set vp, they should be cast into *the hot fiery furnace*. What doe they answere? They were poore captiues, yet see how they bearded the Tyrant: *Oh King, we are not carefull to answer thee in this matter*; see how they sleight him; *our God is able to deliuer vs, and he will deliuer vs, doe thou what thou canst: If not* (marke how bold they are) *yet be it knowne to thee oh King, that we will not worship thy God, &c.* What is the ground of their resolution and courage? It is this, *That God whom they serue, is able to deliuer them, and he will deliuer them.*

them. And ſo *Luther*, when he was ſent for by his enemies, was diſſwaded not to goe; yes, ſaith hee, if there were ſo many Diuels there, as there are Tyles vpon their houſes, yet I would not feare them; grounding himſelfe vpon the aſſurance of Gods protection. There is no true courage to be found, but in true beleeuers; there may be counterfeit and carnall courage in hypocrites; neither is there any true courage in beleeuers, but as they are made partakers in ſome meaſure of this holy aſſurance of the loue of God to them in Chriſt: this will appeare when it comes to the tryall, for then the boiſterous hypocrite will faile, when the feeble true beleeuer will ſtand faſt.

Vſe 2. And ſecondly, this ſhewes the Reaſon why the wicked are ſo fearefull, that *they flye when none purſues them*, *Pro.*28.1. and that they call for the mountaines to fall vpon them, to hide them from the preſence of God, *Reu.6.16.17.* Why? the Reaſon is, becauſe their hearts are deſtitute of this holy aſſurance, and therefore they wanting this comfortable perſwaſion and aſſurance of the loue of God to warme their hearts, therefore they are ſo cold at the heart, and therefore they are ready to runne into Rockes and holes to hide themſelues: Some wicked men before trouble comes, ſet a good face on it, and thinke highly of themſelues, and ſay they haue as good a faith in God as any of them all; but when it comes, and that they ſee they cannot put it off by ſports and ſtarting holes, as they did before, then their hearts faile them, and then they grow to fearefull and

desperate outrages. Oh Beloued, a man that truly feares God, needes feare nothing else; Euery true beleeuer hath this true feare of God, and that makes him feareleſſe of any thing elſe: an vnbeleeuer hath none of this feare of God, and therefore he hath iuſt cauſe to feare all things elſe: And it is the iuſt iudgement of God, to giue them ouer to theſe baſe & ſlauiſh feares of all things elſe, becauſe they regard not the true feare of God. It is true that the ſtrongeſt beleeuer hath his feares, but they are natural, and are ſubdued by the Spirit of God, & the power of faith in him; But the wicked are neuer endued with the Spirit of God to worke faith in their hearts, and therefore they are ſlaues to the moſt ſlauiſh feares.

The third Vſe teacheth vs what wrong men do to themſelues, in that they doe not labour for this holy aſſurance: They depriue themſelues of the greateſt comfort that they can poſſibly haue in life or in death. This therefore is for reproofe of many Profeſſors, that will pretend to haue faith, but they care not for this aſſurance of faith; if God giue it, well and good, if not, they will not labour for it; they thinke they haue faith enough to ſaue their owne ſoules. There are diuers cauſes of this ſinne, that men will not labour for this aſſurance of faith; Firſt, ſome account it altogether needleſſe, and therefore they looke not after it: Will not ordinary aſſurance, ſay they, ſerue the turne? Is it needleſſe? This is ſtrange; Can any man be too ſure of his own ſaluation? Can we be more ſure then needs of eternall life? It cannot be.

Seuen cauſes why men labour not for aſſurance:
1.

Vſually

Vſually ſuch perſons as theſe, either liuing or dying finde the want of it, and rue it, to their great diſcomfort. I haue ſeene the wofull experience of that which I ſpeake, and I haue obſerued the righteous iudgement of God vpon them: Time will come, when we ſhall haue more neede of it then we are aware.

2. Secondly, others pretend modeſty; they ſay they dare not be ſo bold as to determine reſolutely vpon their ſaluation: It is Gods ſecret, and they may not ſearch into it. I anſwer: It is a ſecret indeed, but yet ſuch a ſecret, as God reueales ordinarily to the humble, and to his familiars: *God wil ſay to his ſoule, I am thy ſaluation*, & therfore this is a ſimple, and a ſinfull modeſty, not to be ſo bold as to ſeeke & accept that that God offers vs and bids vs ſeeke, and take, & which if we ſeeke, we are ſure to find; & therfore this is a curſed modeſty, to ſay, What, ſhall I be ſo bold as to ſearch into this? This is ſomewhat like the vnprofitable ſeruant, that hid his talent, and ſaid he was affraid to vſe it, *Matth.* 25.24.25. But ſee what followes; This wicked & ſloathful ſeruant muſt be *caſt into vtter darkeneſſe, where ſhall be weeping and gnaſhing of teeth, verſe* 26. to 30.

3 Thirdly, others are lazie, and lumpiſh, and ſluggiſh, and loue their own eaſe, and therefore they wil not quicken themſelues to get this aſſurance: What, doſt thou loue thine owne outward eaſe, more then the greateſt inward comfort of thy ſoule? A grieuous ſinne that a mans owne eaſe ſhould keepe him from heauen; Heauen was neuer

made for any such sluggards to be receiued into it; And therefore if thou doest not quicken vp thy selfe, and doe thy best endeauour to looke, & to labour for this assurance, thou shalt be cast into *Hell*: We see (as before) what became of that sloathfull seruant that would not imploy his Talent, *Matth.25.26.30. Cast ye that vnprofitable seruant into vtter darkenesse, &c.*

4. Fourthly, others pretend that they haue no time, at least not time enough to get it; It is a long time in getting, say they, and you will not deny, but that ordinarily it is gotten by long practise; God sometimes giues it extraordinarily at an instant, but ordinarily it is a long time in getting, and we haue no time to labour for it. I would aske them, that thus pretend want of time, why God did giue them all their time? Did he not doe it of purpose, that thou mightst learne to know him, and to beleeue in him, and to obey him, and to get assurance of his loue and fauour in Christ? and hast thou time for all things else, and not for this? Hast thou time to eate and to drinke, and to doe other worldly businesses, yea, to learne Religion too, so farre as thou dost affect it; & yet hast thou no time to acquaint thy selfe with the promises of God, that thou maist get this assurance? This thou doest not affect nor desire, and therfore thou hast no time to get it; If thou hadst a desire to get it, and if thou didst know the comfort of it, thou wouldst serue thy selfe vpon all times & seasons, both Sabbath day and weeke dayes, and vpon all exercises, not onely spirituall, but euen euery

businesse

buſineſſe thou takeſt in hand, to helpe thee forward to get this aſſurance of ſaluation.

Fiftly, others ſay, it is impoſſible, or at leaſt very difficult to be gotten, they will not trouble themſelues about it. I anſwer, it is not impoſſible to be had; *Iob*, and *Dauid*, and *Paul*, and others had it: If it be impoſſible with men, yet it is not impoſſible with God; and it is the worke of God, and not of man. I grant it is hard and difficult to be got, but ſo are all ſpirituall & heauenly things; neuer thinke to come to heauen but through many difficulties. Oh poore ſoule! if thou didſt know the admirable comfort and ſweetneſſe that this aſſurance will bring vnto thy ſoule both here and for euer, thou wouldeſt endure and paſſe by all difficulties to attaine it. 5.

Sixtly, others they cheriſh and fauour in themſelues ſome knowne ſinne; & if they doe, let them take this for a rule, they ſhall neuer get this aſſurance: the leaſt knowne ſinne cheriſhed and fauoured in a man, and aſſurance of ſaluation, can neuer ſtand together, no more then fire & water, and therefore either leaue thy ſinne, or elſe thou muſt leaue the aſſurance of thy ſaluation. This many haue proued true by experience, and therefore they, like the *Gadarens*, had rather leaue Chriſt, then looſe their Swine; ſo theſe had rather deſperately looſe the aſſurance of their ſaluation, then leaue their filthy ſinnes; and ſo they preferre their ſwiniſh ſinne before the ſweeteſt comfort of the ſoule: A fearefull practiſe. 6.

Seuenthly, others compare their faith with the 7

faith of the ordinary ſort of profeſſors: They ſay, they ſee not ſuch ſtrong aſſurance in them, and therefore they liſt not to be ſingular; they wil ſtay in that they haue: But firſt tell me, how doeſt thou know that others haue not ſuch a ſtrong aſſurance? they may haue it, for ought thou knowſt, and therefore to thee this is a falſe ground. But ſecondly, ſay they haue it not, ſay that the world be deſtitute of it; this is no excuſe to thee, ſeeing God will haue thee to haue it; thou muſt not liue by mens examples, but by Gods lawes. Thirdly, if thou wilt needs follow the example of men in this, follow the example not of the worſt, but of the beſt; as *Abraham*, *Iob*, *Dauid*, *Paul*, *&c.* follow theſe, for theſe hath God of purpoſe propounded, and ſet downe in Scripture as patterns for vs to imitate, euen in this grace of aſſurance. And know, that ſeeing all the ancient Fathers had it, & it was their greateſt grace, therefore it is a ſhame for vs that we haue it not in ſome meaſure; All theſe and ſuch like, are but gulls and deluſions of Sathan to depriue men of their greateſt comfort in life and death, and of the ſtrongeſt proppe of the kingdome of grace. Let vs therefore examine our ſelues, and ſee whether euery one of vs be not guilty of all or ſome of theſe; and if we be, no maruell then if we haue ſo little aſſurance.

Vſe 4. Motiues to moue vs to looke that our aſſurance be true and ſound.

Laſtly, ſeeing this aſſurance is of ſuch excellent vſe, then let vs labour to ſee that the aſſurance we haue be true & ſound. And to preſſe vs hereunto, conſider theſe things: Firſt, that thy aſſurance muſt beare a great burthen; it muſt beare all thy

1. afflictions

afflictions in life, and in death, therefore ſee it be true and ſound. If the principalls of a houſe be not ſound timber, the houſe muſt fall. Thou art ſure to be ſifted and tryed to the vttermoſt, either liuing, or dying, therefore ſee that thy aſſurance, that muſt beare theſe trialls, be ſound and good. A man that hath good euidences for his Land, dare bide tryall of his Title againſt all enemies; but if they be counterfeit, he dare not bide the triall. And ſo, if our aſſurance be ſound and good, we dare bide the triall of all afflictions; if not, we will neuer ſtand to the triall.

Secondly, conſider Sathans policy; when he cannot draw vs away from ſeeking ſound aſſurance, then he will put a tricke vpon vs, and he wil labour to make vs beleeue we haue it, when indeed we haue it not: And therefore let vs ſee that it be true and ſound, and let vs take heed we miſtake not the Diuels aſſurance for Gods; a ſhamefull miſtake. Yea, but how ſhall I know that my aſſurance is ſound and true, or no? I anſwer, thou ſhalt deſcerne it clearely by theſe foure obſeruations: Firſt, by the cauſe of our aſſurance: Secondly, by the Riſe of it: Thirdly, by the nature of it: and fourthly, by the fruit of it. 2.

4. Wayes how a man may know whether his aſſurance be true and ſound.

Firſt, by the cauſe of our aſſurance, how it was wrought in thee; Was it wrought by the word, & by the ſpirit? Hath God made thee well acquainted with his promiſes reuealed in his word, that he will neuer faile thee, nor forſake thee? Doeſt thou finde the ſpirit of God to incline thine heart to remember them, and to beleeue them, to reſt 1.

vpon them, & to apply them to thine owne heart as the vndoubted truth of God; and that heauen & earth ſhall faile, but not one tittle of them ſhall faile? Doeſt thou find that thou haſt thy part in them, and that they doe belong to thee being in Chriſt, as well as to any other beleeuer? If it be ſo with thee, then thy aſſurance is ſound & good, elſe it is not ſound, except it ariſe from this cauſe; for Gods word is the word of truth, his ſpirit is the ſpirit of truth, and they teach & worke no lye, but looke whatſoeuer grace they teach & worke, the ſame is a true grace without exception: therefore if thy aſſurance ariſe from theſe, it is ſound and good, *Pſal.* 119.49. *Remember thy promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt.* When the Lord acquaints vs with his word and promiſes, and cauſeth vs by his ſpirit to put our truſt in them, this is a ſound & true aſſurance that ſhall ſtand in remembrance before God for euer: The contrary, counterfeit aſſurance and vaine preſumption, is fetcht and doth ariſe from other cauſes, as maintenance, welfare in outward things, ſelfe-loue, Sathans flattery, ſoothings vp of men, & ſuch like; but this is preſumption, and neuer comes from the word and ſpirit. An hypocrite may ſay he doth apply the promiſes of God to himſelfe, and that his aſſurance ariſeth from thence, and may haue ſome places of Scripture running in his head ſometimes, tending to that effect; yet indeed he miſ-vnderſtands the word, & miſ-applyes the promiſes, and they are not ſeconded by Gods ſpirit in their hearts, cauſing them

them to put their truſt in the promiſes.

2. Secondly, looke into the Riſe of our aſſurance, and what is that? It is when our aſſurance is gotten and doth ariſe vpon and after hearty and vnfained repentance for ſin, & vpon hearty praier to God: Oh, when a poore ſinfull ſoule findes that he is ouerladen with ſin, and hath the ſenſe of the burthen thereof in his heart, & goes to God, and humbles himſelfe for it throughly before the Lord, with ſighes & groanes vnſpeakeable, & hath bedewed himſelfe with the teares of a troubled head, & a broken heart, & hath pleaded effectually the pardon of all his ſins in the death of Chriſt, and the grace of reformation by his ſpirit, then is that ſoule in a fit caſe to receiue this aſſurance. And vſually in this caſe, God ſtirs vp the heart to begge this aſſurance, and in this caſe vſually God giues it. *Pſal.* 51.1.2.3.8.12. *Dauid* pleads hard for the forgiueneſſe of his ſins, for iuſtification, & ſanctification; & he addes this petition more, *Reſtore to me the ioy of thy ſaluation, ſtabliſh me with thy free ſpirit*; & vpon this petition, God gaue it him. Counterfeit aſſurance, and vaine preſumption hath no ſuch riſe; but it ariſeth from a benummed conſcience, & from a dead ſpirit. I neuer doubted (ſay ſome) but haue good aſſurance of Gods loue in Chriſt, and all ſhall go wel with me. True, becauſe thou haſt a dead conſcience, and art paſt feeling, and art not ſenſible of thy danger, as a dead man feeles no hurt, becauſe he is dead, & ſo it is with thy dead and benummed conſcience.

3. Thirdly, we may know whether our aſſurance be

be found and good; from the nature of it: True assurance is humble and lowly, and stands not vpon its owne strength, but it stands vpon the strength, power, and goodnesse of God; *They came about me like Bees* (saith the Prophet, *Psal.* 118.11.12.) *but in the name of the Lord I shall destroy them: Dauid* neuer makes mention of his owne strength, but of Gods. *Goliah* was confident in himselfe, but he had a shamefull fall; *Dauid* was confident in God, and had a glorious victory. Let vs therefore humble our selues in the consideration of our owne weakenesse, and let vs rest vpon the strength of God in Christ, and that is true assurance.

4. Lastly, let vs looke vpon the fruit of our assurance: Is it ioyned with a godly life? The same spirit that is the spirit of adoption, to assure vs of our saluation, is also the spirit of sanctification to renew vs, and to make vs liue a godly life; and none can haue this assurance but he that leads a godly life. 1. *Ioh.* 3.3. *He that hath this hope in him purgeth himself.* If therefore thou sayest thou hast this assurance, & art not purged from thy sins, thou art a lyar: When we sin, especially against conscience, our assurance much decayes, as fire when water is cast vpon it: But if thou beest purged from thy sin, it will make thee more sure. 2. *Pet.* 1. 9.10. *He that hath not these things, &c. hath forgotten that he was purged from his olde sins; but he that doth these things,* he that endeauours to leade a godly life, and to stand it out to death, *he shall neuer fall.*

FINIS.

The ninth SERMON, vpon Rom.8. the two laſt verſes.

For I am ſure, that neither Death, nor Life, nor Angels, &c.

WEe haue proceeded in handling this Scripture, as the Lord hath beene pleaſed to giue ſtrength, ſo far as that now we are come to ſpeake of thoſe particular dangers which the Apoſtle propounds to himſelfe, and to all the faithfull; & the particular comforts which they haue to ſuſtaine themſelues in them. we haue ſpoken before in the generall of both. Now we are to proceede to the particulars; for ſo the Apoſtle makes mention of ſome principall and particular dangers here, as *Death, Life, Angels, &c.* wherin we muſt not thinke that our Apoſtle ſpeakes raſhly, or at aduenture; but vpon mature deliberation, and of ſet purpoſe he makes ſpeciall choiſe of theſe particulars here mentioned, as being the moſt materiall things whereby any danger may acrue to Gods children, and ſecures himſelfe and them of ſafety and preſeruation againſt all theſe dangers. Our Apoſtle vnderſtood himſelfe well, for he ſpake as he was moued by the ſpirit, and the ſpirit neuer ſpeaks idlely; he ſpake it in the height of his faith, & therefore in the height of his ſpirit, & therfore he ſpake moſt ſeriouſly, & aduiſedly, and not raſhly; and he ſpake it in the depth of his afflictions,

verſe 36. and the words of the afflicted are not winde, as *Iob* ſpeakes, that is, a bare and empty ſound, but vſually they are full of matter & ſubſtance: and ſurely that which the Apoſtle here mentions is ſo full of matter and ſubſtance, that I could neuer find by my poore reading, meditation, and prayers, any full content touching the ful ſenſe and reach of the Apoſtle. But a man may paſſe in a ſhallow boat ouer a deepe riuer, and ſo farre as our lyne and plummet will reach, we will endeauour (God willing) to ſound the depth of theſe myſteries.

Neither death, nor life, nor Angells, &c. ſhall ſeparate vs. Firſt, of the firſt two particulars, *death*, and *life*. By *life*, and by *death*, we are to vnderſtand not onely the things themſelues, *life*, and *death*; but all occurrences and paſſages: our whole eſtate in *life*, & *death*. We are then to take it thus, as if the Apoſtle had ſaid, *I am ſure, that neuer any thing that doth befall Gods Children, either in life or in death, ſhall be able to ſeparate them from the loue of God which is in Chriſt Ieſus our Lord.* The Doctrine is this.

Doctrine. All true Beleeuers are in good ſafetie, vnder Gods aſſured protection, againſt all dangers in life and death. That the Doctrine may be the better vnderſtood, and beleeued, take theſe two points for explication. *Explication.* Firſt, conſider the dangers that are offered vnto vs in life and death: Secondly, let vs conſider how farre all true beleeuers are in ſafety againſt them. And firſt we will begin with *Two dangers of life* the dangers of life: Life indangers vs two wayes, either

either on the right hand, when we are too much in loue with it: or on the left hand, when we are too much out of loue with it. On the right hand, 1.
life is in it ſelfe very ſweet, and much deſired and delighted in; but eſpecially when it is ſeconded with outward comforts, as health, friends, eaſe, goods, honours, &c. then it is much more ſweet and deſired. Yea, but Gods children muſt know, that they muſt deny themſelues, and forſake their owne wills, they muſt be crucified to the whole world, and the world muſt be crucified to them: yea, and happely they muſt be called out to looſe their liues for Chriſt, and for his Goſpell. Now here is the danger, whether they will looſe their ſweete liues, or their ſweet ſoules; many of Gods deare children haue beene put to great plunges in this kind. *Peter* himſelfe, though he loued his Maſter dearely, and profeſt that he would neuer forſake him, but reſolued to dye with him; yet when it came to the triall, for the brunt of the proofe, that either he muſt forſake his Maſter, or his life; *Peter* had rather forſake his beſt Maſter, then his ſweet life. When ſuch tall Cedars ſhrinke in ſuch a ſtorme, alas poore ſoules, what ſhall become of vs the low ſhrubs? Againe, life indan- 2.
gers on the left hand by croſſes, whereby we are too much out of loue with it: After a time of welfare comes loſſes, wants, diſcontentments, ſickneſſes, paines, infirmities, temptations, perſecutions, terrours of conſcience, they come. What are we to doe in this caſe? Here are great dangers towards vs; our hearts droope, our ſpirits are dy-

ing, we are a burthen to our ſelues, we are weary of our liues, here is our danger: Now, whether are we content patiently to endure this dying life, or deſperately to deſire an vntimely death? This was a danger of *Ionas* 4.3. *It is better for me* (ſaith he) *to dye then to liue*: A fearefull ſpeech of a Prophet of the Lord: And ſo it was a danger of *Iob*, *chap.*7.15. *My ſoule chuſeth rather to be ſtrangled, and to dye*: Yea, many of Gods deare children haue beene ſo hardly put to it in this kinde, that they haue beene tempted to make away themſelues, and to put an end to a wearisome life by a deſperate death; I ſay, they haue beene tempted to it, but through Gods mercifull protection they haue beene kept from it: Here are the dangers of life.

How death endangers man.

Secondly, *Death* endangers vs another way: The very name of death is terrible to vs; & ſometime the time of our death doth diſmay vs; and ſometime the manner of our death troubles vs, but the matter of death that ſcarres vs moſt of all, when we thinke with our ſelues, that now we muſt die, and giue vp the Ghoſt, and leaue all the world, & forſake this preſent light that ſhines about vs; when the body and ſoule muſt part, that haue bin all this while louing friends together; the body to returne to the duſt, as it was, and the ſoule to God that gaue it; when we thinke with our ſelues of the bitterneſſe, and ſowerneſſe, & pangs of death, and of our particular iudgement in death, and the generall iudgement that ſhall come after death, and begin to feele theſe things come vpon vs,

vs, here is our danger. Many of the children of God haue beene ready vpon their conſideration hereof, to let goe their hold in God, and to ſay that God doth not loue them, becauſe he deales ſo rigorouſly and extreamely with them herein. Adde hereunto, that we may ſaue our liues, and eſcape all theſe feares for the time, if we will our ſelues; as in the caſe of perſecution, if we will forſake our Religion & deny our faith, we may ſaue our liues; then the ſweetneſſe of life alluring vs on the one ſide, and the feare and terror of death affrighting vs on the other ſide, makes this a great danger. Oh what danger is vpon vs now in this caſe, of our vtter ſeparation from the loue of God in Chriſt Ieſus? This was one of Sathans chiefe bolts, that he ſhot at *Iob*, *Iob* 24. *Skin for skin, and all that euer a man hath will he giue for his life:* Theſe are the dangers of life and death, great dangers, horrible dangers; well, yet whoſoeuer is the childe of God, is in ſafety vnder Gods protection againſt all theſe.

Therefore the ſecond point is to know, how farre the children of God are in ſafety againſt all theſe dangers? They are not exempted from any of theſe dangers in reſpect of the matter of them, for ſo all things fall out alike to all, to the iuſt and to the wicked, *Eccleſ.* 9. 2. *There are ſome dangers of life, and ſome of death, and they fall alike to good and bad*: yea, but the faithfull are in ſafety from the euill of all theſe dangers, *Iob* 5. 19. *He will deliuer thee in ſixe troubles, and the euill of the ſeuenth ſhall not touch thee*; Troubles ſhall be vpon them,

but the *euill* of the troubles ſhall not touch them. *Pſalme* 23.4. *Though I ſhould walke in the valley of the ſhadow of death, I wil feare no euill:* Dauid might walke in the valley of the ſhadow of death, as wel as others, but God is with him, therefore he ſhall not feare the euill of the ſhadow of death; And this is as much as our Sauiour prayed for, and obtained for vs, *Ioh.* 17.15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keepe them from euill*; and therefore this is as much as we muſt, or can looke for. But what are theſe euils that we are ſubiect to in theſe dangers of life and death? I anſwer; there are foure ſpeciall euils in the dangers of life and death, which all Gods children are freed from, and which all the wicked fall into: The firſt is loſſe of graces; the ſecond is the hardening of the heart by ſinne; the third is the furtherance of eternal damnation; the fourth is the reuenging hand of God. Firſt, loſſe of graces; the ſeeming graces of the wicked may be and vſually are loſt in their troubles and dangers, their ſeeming faith, their ſeeming repentance, and their ſeeming obedience, *Luk.* 8.13. In time of temptation they fall away, their faith is loſt; but Gods children can neuer looſe their graces by their afflictions. They may decay in ſome graces, & the brightneſſe of them may be dimbd, and their edge blunted by the extremity of their afflictions, but they can neuer be vtterly depriued of them: Nay, ſo farre off are Gods children from looſing their graces by their afflictions, that they are gainers in grace by them; by their afflictions their

Foure euils Gods people are freed from in affliction.
1.

their ſinnes and corruptions are purged, and they come forth like the gold, as *Iob* ſpeakes, *Iob* 23.10. *Hee tryeth me, but I ſhall come forth like the gold.*

The ſecond euill is the hardening of the heart in ſinne, the wicked are hardened by their afflictions in ſinne: let *Pharaoh* be in danger of Gods iudgements, and he will harden his heart in his ſinnes; but let *Ioſiah* be in danger of Gods iudgements, and his heart will melt at them, and he will humble himſelfe before the Lord: and ſo *Iob* 23. 16. *For God hath ſoftened mine heart, and the Almighty hath troubled me: Iobs* troubles ſoftned *Iobs* heart, and made him to feare the Lord.

Thirdly, the furtherance of eternall damnation, that is another euill in theſe dangers: to the wicked, the tryals which they endure here are the beginnings of hell; All thoſe fearefull paſſages that befell *Cain* in his life, and *Iudas* in his death, were the beginnings of their paſſage into hell and condemnation: but it is contrary with Gods children in their afflictions, for all their afflictions are preuentions of condemnation, 1. *Cor.* 11.32. *when we are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world:* Yea, they are furtherances vnto heauen, 2. *Cor.* 4. 17. *Our light afflictions which are but for a moment, cauſe vnto vs a farre more excellent and eternall weight of glory.* Looke how it was with the *Iſraelites* and the *Egyptians* in the red Sea, ſo it is with the wicked and the godly in their dangers of life & death; they were both in the Sea together, but the *Iſraelites* they paſſe ſafe through it, & the

Sea

Sea was as a wall to them on the right hand, & on the left, and a high way to helpe them forward in their passage from *Egypt* towards *Canaan*; but the *Egyptians* were ouerwhelmed of it, and it became their graue, and they sunke to hell in it: So the sea of all the troubles both of life and death, are matters of vtter desolation to the wicked, to further their damnation; But all that befall Gods children in this passage of life and death, are helpes and furtherances to the heauenly *Canaan*, matters that further their saluation.

4. The fourth and last euill in these dangers, is the reuenging wrath of God, and this is the euil of all euils, and the true cause of all the former: when God afflicts the wicked, he doth it to be reuenged of them for their sins, as a wrathfull Iudge; But when he afflicts his children, if it be in anger, it is a fatherly anger, and indeed it is rather a fatherly loue, and a signe of his fauour, *Heb.* 12.6. *Whom the Lord loueth, he chasteneth, &c. Ier.* 10.24. *Oh Lord correct me, but in iudgement, not in thine anger:* God corrects his children, but he doth it not in anger and fury; no, that is for the wicked. Lay all these together; First, the children of God in all their troubles loose no grace; no, they are gainers by them; secondly, they doe not harden their hearts in sin; no, their hearts are mollified by them: thirdly, their afflictions are not furtherances to hell, but they further them to heauen: lastly, they come not as the reuenging hand of God in fury vpon them, but in loue, as a father corrects his child; and they see and say, *Oh how*

safe

ſafe are all Gods children in all their dangers both of life & death! So that we ſee the doctrine is cleare, That all true beleeuers are in good ſafety vnder Gods aſſured protection, againſt all dangers of life and death.

Proofes.

For proofe of this point; firſt conſider life and death together, and then conſider them aſunder, and we ſhall find this to be true: conſider them together, as *Rom.* 14.8. *Whether we liue, we liue vnto the Lord, or whether we die, we die vnto the Lord; whether we liue therefore or die, we are the Lords:* The perſons there ſpoken of are true beleeuers, *wee*; and there are two things affirmed of them: Firſt, their duty to God; ſecondly, Gods protection ouer them: their duty to God in the former part of the verſe, in life & death; *whether we liue*, that is for the time of our life, *we liue vnto God*; that is, we conſecrate our bodies and ſoules, our liues and all our endeauours to Gods ſeruice, and to his glory: *or whether we die*, that is, for our ſtate in death: *we die vnto the Lord*, that is, we conſecrate and offer vp our ſoules & bodies a holy Sacrifice to God: Then ſecondly, Gods protection ouer them, in the end of the verſe, *whether we liue or dye, we are the Lords: whether we liue*, that is for our eſtate in life; *we are the Lords*, that is, the Lord protects vs, keepes vs, and preſerues vs in all dangers; *or whether we die*, that is for our ſtate in death, the Lord comforts vs, ſaues vs, and deliuers vs out of all dangers and euils, that by death are threatned vnto vs. See thou be a true beleeuer, and labour to liue and die in obedience to God,

and then ſurely whether thou liueſt or dyeſt, thou art the Lords, he will protect, preſerue and ſaue thee in all dangers of life and death; which is as much to ſay, That all true beleeuers are in good ſafety, &c. as in the Doctrine. In *Pſal.*73.23.24. The Prophet makes it his owne particular, ſpeaking to the Lord in the ſweet meditation of his ſoule; *I was alway with thee, thou haſt holden me by my right hand, thou wilt guide me by thy Councell, & afterward receiue me to glory. I was alwayes with thee*, ſaith the Prophet, then he was euer in true ſafety; *Thou haſt holden me by my right hand*, therefore alwayes protected by God in all dangers; here is entire ſafety: yea, but that is for the time paſt; but what ſhall be for the time to come? All ſafety too, for his whole life; *thou wilt guide me with thy Councell*, thy counſell ſhall free me from all dangers, and preſerue me in dangers, and carry me ſafely through all my dangers: that is for the ſtate of my life; but what ſhall become of vs at death? All ſafety too; euen to death, & in death, and after death; yea, more then ſafety, euen ſafety in glory, *And afterward receiue me to glory. Phil.*1.20. *I am confident* (ſaith the Apoſtle) *that the Lord Ieſus Chriſt ſhall be magnified in my body, whether it be by life or by death: Paul* applies it to his particular, he is confident of his ſafety, whatſoeuer comes, that Chriſt ſhall be magnified in his body, &c. And how ſhall Chriſt be magnified in his body in life and death? why in life, by his manifold deliuerances from the manifold dangers of life; and in death, by his full deliuerance from all

euils

euils and dangers of life and death.

Conſider life and death aſunder; firſt in life, Gods children are in full ſafety vnder Gods protection all their life, *Pſal.66.9.* Our feete are ſubiect to many ſlippings and ſlidings, whileſt we walke here in this world, euen all our life time: yea,but ſaith the Prophet,*God holdeth our ſoules in life,and ſuffereth not our feete to ſlip:* that is, God holds vs ſo,as that we ſhall not fall away from his loue in Chriſt.Secondly,in death they are in ſafety too,vnder Gods protection,*Pſal.116.15.Pretious in the ſight of the Lord is the death of his Saints.* A poore childe of God lies vpon his death-bed,and bemoans himſelf,his friends alſo grieue for him; in the ſight of the world, he is in a grieuous and miſerable ſtate; yea,but in the ſight and eſtimation of God, his death is very precious and deare; the Lord loues him,the Lord comforts him,& at his death the Lord receiues his ſoule as a pretious Iewell into his own boſome: his death is pretious to the Lord, it ſeparates the vile from the holy; death ſeparates him from his foule ſinnes,& from his filthy corruptions,& from his vncleane fleſh, and from the wicked world, a pretious ſeparation, but it neuer ſeparates him from the loue of God in *Chriſt Ieſus our Lord*; no,it is ſo farre from that,as God eſteemes his children more pretious in their death,then in their life.

The reaſons why all Gods children are in ſuch ſafety vnder Gods protection, are eſpecially theſe: Firſt, becauſe God is the Lord of life and death,*Deut.32.39.I kill and giue life*; and God is *Reaſon 1.*

not onely the Lord of life and death it ſelfe, but of the ſtate of life and death; he giues life, and he diſpoſeth of vs, and of our whole eſtate in life, & he inflicts death, and diſpoſeth our ſtate in death; we liue of the Lord, and in the Lord, and to the Lord; and we die of the Lord, and in the Lord, & to the Lord. I ſay, he is the Lord of life and death, & they are his ſeruants, and they can do nothing but what God will haue them to do; & therefore except God himſelfe will hurt vs, theſe can neuer hurt vs, nor put vs out of his ſafety; yea further, ſeeing the Lord himſelf loues vs, and protects vs, life and death, being his ſeruants ſhall be applyed and diſpoſed of for the ſeruice of our ſafety & protection. God is not gouerned by our ſtate & cõdition either in life or death, but our ſtate both in life & death is altogether ouer-ruled by God, & framed according to his own will; ſo that his will being to doe vs good, life and death, therefore and our whole ſtate in them muſt be anſwerable thereunto.

Reaſon 2. Secondly, the Miniſtry of Gods Angells, that is another reaſon of it, for both in life, and in death we are vnder the cuſtody of the Angells, and that by Gods appointment, as he being the Prince of Angells. God giues *his Angels charge ouer vs*, to keepe vs in ſafety both in life and death, and that is the true reaſon of our ſafety, *Pſal.* 91. 10. 11. The Angels keepe vs, and that vniuerſally *in all our wayes*; they keepe vs, and that very charily & tenderly; *they beare vs in their hands*, and they keepe vs very ſafely and ſurely, ſo *that we daſh not*

our

our foote againſt a ſtone. Now the protection of the Angels is Gods owne protection, becauſe it is by his appointment, and therefore aſcribe it not to the Creature, it is due to the Creator, bleſſe God for it. The Angels doe many good offices for vs, they waite on vs, they deſtroy our enemies, they comfort vs in our diſtreſſes and troubles; but aboue all, they guard our perſons in the time of our life, *Pſal.* 34.7. *The Angel of the Lord pitcheth his Tents round about them that feare him, & deliuereth them:* And they guard our ſoules at the time of our death, and carry them *into Abrahams boſome*, as they did the ſoule of *Lazarus*, *Luk.* 16. 22. Here is the ſafety of Gods children, vnder Gods protection both in life and death.

Thirdly, Life and death are ours, our friends, and on our ſide, and at our ſeruice, 1. *Cor.* 3.21. *All things are yours*; Life is ours, and therefore all the paſſages of life are for vs, and not againſt vs; Death is ours, and therefore all the paſſages of death are for vs, not againſt vs. Gods children haue a ſpeciall title to life and death, to claime them for their own; they haue warrant from God to take all the benefit they can affoord them, and a priuiledge too, to free and ſecure them from all their hurts: God hath impoſed an ineuitable law vpon life and death, that they ſhall be attendant vpon his children to doe them all the good they can, but no euill; and God hath giuen power and an heart to his children, to ſerue themſelues vpon life and death for their owne ſafety. *Reaſon 3.*

Fourthly, Death and life are ſanctified & ſweet- *Reaſon 4.*

ned vnto vs, by the life and death of Ieſus Chriſt, and that is the reaſon that we are in ſafety againſt the euill of all our afflictions; and this reaſon the Apoſtle giues of it for his owne particular, *Philip.* 1.20.21. *Chriſt ſhall be magnified in my body, whether it be by life, or by death:* Why? *for Chriſt is to me both in life and death aduantage.* And ſo likewiſe it is the Apoſtles reaſon for all the faithfull in generall, *Rom.* 14.9. why, we are the Lords, whether we liue or die; for *Chriſt* (ſaith he) *therefore dyed, and roſe againe, and reuiued, that he might be Lord both of the dead and quicke*; that is, that he might be a protecting and a ſauing Lord to vs both in the ſtate of life and death. A Snake or a Serpent is in danger to poyſon vs, and ſting vs, if we handle them as they are, but if we get out their poyſon and ſting from them, then we may handle them ſafely, and they can doe vs no harme. In this corrupt ſtate, life is as a Snake, and death is as a Serpent, full of poyſon in themſelues, & we are in danger to be ſtung and poyſoned by them: but Chriſt Ieſus by his life & by his death hath taken away the poyſon of our life, & the ſting of death, that is ſin, and ſo we are now in ſafety againſt all the dangers both of life & death, there is no hurt in them. The vſes are theſe:

Vſe 1. The firſt vſe is for matter of comfort to Gods children. It is matter of ſound comfort to all true beleeuers, that they liue in ſafety, and they die in ſafety: They liue vnder Gods protection, & they dye vnder Gods protection, they liue a happy life, and they die a happy death: Bleſſed are the people

poeple that are in ſuch a caſe; yea, *Bleſſed are the people whoſe God is the Lord.* *Moſes* was rauiſhed with the meditation of the happy eſtate of Gods children in their life, & in their death, *Deu.* 33.27. 29. *The eternal God is thy refuge, & vnder his armes thou art for euer. Bleſſed art thou, oh Iſrael, who is like vnto thee, oh people ſaued by the Lord? &c.* Here is a happy ſtate indeed; feares aſſault vs, God comforts vs; afflictions trouble vs, God preſerues vs; our enemies thruſt fore at vs that we ſhould fall, but God is our helper; our ſinnes endanger vs, God deliuers vs; the Diuell tempts vs, God vpholds vs; death ſtrikes at vs, but God he ſhields and ſaues vs; our hearts, and our ſtrength, & our life they faile vs; yea, but God is our portion for euer, he will neuer faile vs, neither in life, nor in death. Shall the Creatures hurt vs? No, they ſhall not, for *God hath made a couenant with them for vs, Hoſea* 2.18. Would the wicked ſwallow & deuoure vs? They ſhall not: God will not giue vs as *a prey to their teeth, &c. Pſal.* 124.6.7. Is the whole world in an vproare round about vs? Yet we are in ſafety, *Pſal.* 91.7.8. Is the whole frame of Nature out of order? (as it lackes but little of it at this day) yea, but he *that calls vpon the Name of the Lord ſhall be ſaued, Ioel* 2.31.32. A neceſſary conſideration and meditation, as at all times, ſo in theſe troubleſome, cruell, deſperate, and bloudy times, when warres, & rumors of warres are ſounding in euery mans eare, and Gods enemies make hauoke of Gods Church, and the Angell of the Lord is abroad in the world executing Gods iuſt

iudgements

iudgements in many places, and when there is a generall combuſtion in moſt parts of Chriſtendome; yet here is all our ſtay, *The Lord will ſurely helpe his people, and ſaue his inheritance.* Vpon all his glory ſhall be a defence; Yea, but are not many of Gods deare children at this day greatly perſecuted in many places? are they not murthered, conſumed, and deuoured? It is true, let the wicked take away their liues, yet they ſhall neuer take away their ſoules; no, God is ready when their liues are taken away by their enemies, to receiue their ſoules, and to place them in eternall glory.

Vſe 2. The ſecond vſe is to ſtirre vs vp to much thankefulneſſe to God, that he being ſo holy, & mighty, and glorious a God, ſhould ſo reſpect, & take ſuch care for ſuch poore ſinfull wretches as we are, as that he ſhould continually watch ouer vs, not for euill, but for our good, both in life and death, whereas we haue deſerued euill at his hands. The beſt Maſter that is can but protect his ſeruant, and looke to him but while he liues, at his death he giues him ouer, and can doe him no good; but our good God, our heauenly Maſter, keepes and protects vs his ſinnefull ſeruants, and doth vs good both in life, and in death, and after death. This is a bleſſed Maſter, and bleſſed are thoſe ſeruants that ſerue ſuch a Maſter. *Pſal.* 48. the laſt verſe, *This God is our God for euer and euer, he ſhall be our guide vnto the death.*

Vſe 3. Thirdly, this ſhould ſtrengthen our faith againſt all terrours in life and death, againſt all terrours in death, againſt all terrours of life, becauſe *the Lord*

Lord is the ſtrength of our life, of whom then ſhall we be affraid? Pſa.27.1.& Pſa.42.8. God is ſaid to *be the God of our life*, this is a ſweet comfort, & ſhould much ſtrengthen our faith againſt all terrours in our life, becauſe *God is the God of our life*, and what can ſpoile that which God preſerues? So it ſhould ſtrengthen our faith againſt all terrours of death, *Though hee kill me, yet will I truſt in him*, ſaith *Iob*, 13.14.15. And the Apoſtle, 2.*Cor.*5.1. *We know, that if the earthly houſe of this our Tabernacle be deſtroyed, we haue a building giuen vs of God*, that is, *an houſe not made with hands, but eternall in the heauens.* If God take away our life, we haue an eternall ſtate in heauen.

Fourthly, this teacheth vs patience in all our ſufferings, becauſe we are in ſafety againſt them, all vnder Gods protection. It is our Sauiours own argument, *Luk.*21.18.19. *There ſhall not one haire of your heads periſh: by your patience poſſeſſe your ſoules.* We haue great reaſon to be patient all the while we are in ſafety, but we are in ſafety in all our ſufferings, not onely in life, but in death too, and therefore we muſt be patient in all our ſufferings, both in life and death. *Vſe 4.*

The laſt vſe teacheth vs to apply our ſelues to God vnderſtandingly and feelingly in life and death, that ſo we may be partakers of the comforts of them both: And herein conſiſts the right art of a true Chriſtian, and till we are well skild in the knowledge and practiſe of this art, we are but pidlers in our profeſſion. But you wil ſay, how may we attaine this skill to apply our ſelues vnto *Vſe 5. How we may apply our ſelues vnto God vnderſtandingly both in life and death.*

God vnderſtandingly in life and in death? I anſwer, firſt, we muſt ſtay our ſelues vpon the promiſe of God; let vs fixe our eye ſtedfaſtly vpon the promiſe of God, that is it we muſt build vpon; God hath promiſed that he will neuer fail vs, nor forſake vs; that he will lay no more vpon vs then he will giue vs ſtrength to bear; that he will be our ſhield and fortreſſe, defence, aſſurance and ſaluation; that we ſhall be ſafe vnder his wings, &c. Reſt vpon theſe promiſes of God, & be ſure they ſhall neuer faile, *Though heauen and earth faile, yet not one iot or tittle of Gods word and promiſes ſhal faile, they ſhall ſtand faſt for euer and euer.* We haue a conditionall promiſe for freedome from temporall dangers (ſo farre as ſhall be good for vs) we ſhall inioy temporall ſafety; but we haue an abſolute promiſe for our eternall ſafety: and this let vs abſolutely build and reſt vpon without exception.

2. Secondly, thou muſt caſt thy ſelfe downe in an humble ſubmiſſion vnder Gods hand, & vnto his will in the whole eſtate of life and death. *Pſal.* 55. 22. *Caſt thy burthen vpon the Lord, and he will nouriſh thee, &c. Pſal.* 37. 4. 5. *Delight thy ſelfe in the Lord, and he ſhall giue thee thine hearts deſire. Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* 1. *Pet.* 4. 19. *Commit your ſoules to God in well-doing, as vnto a faithfull Creator.* God hath made and giuen vs ſoules, let vs commit them to him in well-doing, and he will neuer caſt them away; he is a faithfull Creator, and will not ſuffer that to periſh which is ſo committed

mitted to him. If dangers offer themſelues, ſay thou, *Here I am Lord, doe with thy ſeruant what thou wilt for life or death*: And then thou ſhalt haue God at hand, to ſay to thy ſoule; *Here I am, oh my ſeruant*, to vphold, and to preſerue, and to comfort, and to ſaue thee.

Thirdly, we muſt grow to ſome familiar acquaintance with the life & death of Ieſus Chriſt, feelingly and ſauingly; not onely as he liuing and dying in himſelfe, but as he liuing and dying for thee, and thou liuing and dying in him. If once we can meditate ſoundly on the life of Chriſt, apply our ſelues vnto it, it will ſweeten our life; and ſo, if we can meditate ſoundly and rightly on his death, and apply it to our ſelues, it will ſweeten our death: For this is the patterne that we muſt conforme our ſelues vnto, both in Gods intendment, and in our owne practiſe. Looke how the Prophet *Eliſha* did *ſpread himſelfe on the childe*, 2. *Kings* 4.34. *and laid his mouth to the childes mouth, &c.* ſo doth Chriſt ſpread himſelfe vpon euery true beleeuer that rightly apprehends him: he ſtretcheth himſelfe vpon vs in euery particular; he layes his mouth vpon our mouth, his eyes vpon our eyes, and his hands vpon our hands, &c. to ſanctifie vs, and to preſerue vs in them; he layes his particular temptations and ſufferings on ours, to ſanctifie and preſerue vs in ours; his life on our life, to ſanctifie and preſerue vs in the ſtate of life; and his death on our death, to ſanctifie and preſerue vs in our ſtate of death. This is a ſingular comfort to a poore ſoule, to apply Chriſts life & 3.

death to himſelfe: I ſay, it is a ſound comfort to them both in life and death; but this is a myſtery, euery one is not acquainted with it.

4. Laſtly, let vs make application before-hand, of the comforts of God againſt the dangers which we are ſubiect to, not in generall onely, but in particular: It is our skil to apply particular comforts to particular dangers, and troubles. Is it matter of life that doth endanger vs? Doe the comforts of life draw vs from God? Let vs conſider, that they are but for the outward man, & that they are our enemies; and ſhall we make much of an enemy, & preferre their well-fare before our own? Secondly, conſider they are not permanent, but vnconſtant & tranſitory, they endure but for a time, and for a ſhort time: They are like to *Ionas* gourd, that came vp in a night, & periſhed in a night; and wilt thou ſet thy heart vpon that which is nothing? Riches haue wings and fly away, they are quickly gone, & ſo are honours, & the like, and wilt thou ſet thy heart vpon ſuch tranſitory things? Thirdly, conſider that all outward comforts are mingled with many ſorrowes, euery ſweet pleaſure & worldly cõfort hath his ſower paine & diſcomfort; though they be pleaſant for the time, yet they are ſower & bitter in the end. Laſtly, let vs conſider, that the comforts of grace are incomparably greater, and better, and more excellent then all outward comforts, there is no ſorrow in them, they will make thee truely happy and bleſſed; & wilt thou preferre the ſhadow before the ſubſtance? Yea, but will ſome ſay, My croſſes and afflictions

flictions, they perplexe and trouble me, and make me vnfit to ſerue God. I anſwer, that is thy fault; why ſhould croſſes hinder thee, or diſable thee for the ſeruice of God? Still apply Gods comforts to thy croſſes; firſt the croſſes are but ſhort, though they be ſharpe; and wilt thou not endure a while, for a time? ſecondly, they are light & momentary, 2. *Cor.* 4. 17. thirdly, they are nothing in compariſon either of the paines of hell, which we muſt endure hereafter, if we will not endure the croſſe here; or of the glory of heauen, which we ſhall be ſure to haue, if we endure afflictions patiently, *Rom.* 8. 18. *I account that the afflictions of this preſent time, are not worthy of the glory that ſhall be ſhewed to vs.* And againe, we haue many times of comforts mixed with the dayes of affliction, and this may keepe vs to the ſeruice of God in our liues. Yea, but what ſhall we doe in death? that is the end of all: ſhall I deſire it to rid me out of all my troubles? I anſwer; no, thy times are in Gods hands, *Pſ.* 31. 15. & not in thine owne; but if thou deſireſt death, that thou maiſt be with Chriſt, it is well; but if it be for worldly diſcontentments, it is deſperate and damnable. What then, ſhall I feare it? we know that the very name of death is fearefull vnto vs. I anſwer, that it is onely thy owne feare, there is no more feare in death, then in any other thing; we make it feareful to our ſelues. It is but the withdrawing hand of God; if we feare it, it is becauſe we are wicked, for, *the righteous haue hope in their death,* *Prou.* 14. 32. *But what hope hath the wicked, if God*

take away his ſoule? Iob 27.8. Yea, but the time of my death, that feares me; I would be richer, and I would be better before I die; it is yet too ſoone to die: I anſwer, this is thy peruerſe iudgement; but whatſoeuer thou thinkeſt, certainely God neuer takes away any of his children but in due time, howſoeuer it ſeeme vntimely to vs. *Iob* 5. 26. *Thou ſhalt goe to thy graue in a full age, as a Ricke of Corne commeth in due ſeaſon into the Barne.*

And ſo the kinde of death, that feares me; happely it may be cruell, or reproachfull, by war or the like. I anſwer, it is all one howſoeuer it be, it cannot be worſe then thy Sauiours, and why ſhould it diſmay thee? It is the ſame hand of God, and he is there preſent with thee to receiue thy ſoule. Yea, but death is bitter: But Chriſt Ieſus hath looſed the ſorrowes of death, *Act.* 2.24. and that not for himſelfe onely, but for vs alſo, yea he hath ſweetned them by his victory, 1. *Cor.* 15. 54. Laſtly, the conſequents of death, they are the worſt and moſt fearfull, iudgement, & the graue, and corruption, &c. I anſwer, againſt iudgement, thou muſt get faith and repentance, and againſt corruption and the graue, thou muſt beleeue that God wil raiſe thy body vp againe, *Pſal.* 16.10. And ſo for thy ſoule, thou muſt commit it into the hand of God, it is deare and pretious vnto him. Haſt thou ſerued the Lord with thy ſoule all thy life, and art thou affraid to truſt him with it at thy death? We are apt to ſuſpect what ſhall become of our ſoules at our death: Let vs looke vpon Chriſt Ieſus; conſider what became of his

ſoule

ſoule at his death, it went into *Paradiſe* into *Heauen*: And what, for himſelfe alone? no, but for vs, yea meerely for vs; ſo that the children of God are as ſure of it, as Chriſt himſelfe. Thus let vs comfort our ſelues with the application of Gods particular promiſes againſt our particular troubles: and both in life and death let vs apply our ſelues vnderſtandingly, and feelingly vnto God, and ſo ſhall we be ſafe vnder his protection, againſt all dangers both in life and death.

FINIS.

The tenth SERMON, vpon Rom. 8. the two laſt verſes.

For I am ſure, that neither Death, nor Life, nor Angels, &c.

THe Apoſtle ſpeaking here of the ſafety of all true beleeuers in the eſtate of grace, againſt all dangers that can poſſibly befall them, he doth not content himſelfe (as you haue ſeene) to ſpeake of their dangers and comforts onely in generall, but for our better ſatisfaction, he enlargeth his ſpeech to their dangers & comforts in particular. And theſe particulars, he ſets downe before vs, in fiue ſeuerall branches or ranks: The firſt ranke of dangers & comforts are of life and death, *For I am ſure that neither death nor life*: The ſecond ranke are *Angels, Rulers, and Powers*: The third rank are *things preſent & things to come*: The fourth ranke is *height & depth*: The fift and laſt ranke is as it were an extent of his ſpeech

ſpeech to all things that can be imagined, *nor any other creature*; as if he ſhould ſay, If I haue omitted any other creature in the world in theſe particulars, yet they ſhall not *ſeparate vs*. We haue ſpoken already of the firſt rank, *death and life*.

Now we are to ſpeake of the ſecond ranke of dangers, and of our comforts againſt them, *nor Angels, Rulers, and Powers*; wherin wee ſee there are three ſorts of dangers, *Angels, Rulers, Powers*. In this ſecond ranke, the Apoſtle climbes vp a higher ſtraine then before, for here he ſpecifies the moſt mighty & principall actiue workers that are in the world vnder God, that either haue or may haue any hand in the indangering of our eſtate. *Life and Death*, are but certaine ſtates and conditions, wherein we are ſubiect to certaine dangers; but *Angels, Rulers and Powers*, theſe are certaine chiefe liuing agents, which doe or may endanger vs, either by life or death. For the meaning of theſe three words, I confeſſe that there is great hardneſſe in them, & great difficulty amongſt Interpreters about them; I will not trouble you with many expoſitions: generally the words are expounded altogether of Angels, and nothing elſe; but herein ſome ſpeake more boldly, ſome more modeſtly: They that ſpeake more boldly, take it thus; by *Angels*, they vnderſtand the whole Army of Gods Angels in generall, and by *Rulers and Powers*, they vnderſtand certaine diſtinct orders of Angels one aboue another. But this, though it be the iudgement of many of the learned, yet it is a meere coniecture; for there

is

is no certainty ſet downe in Gods word, what be the diſtinct orders of *Angels*: and for a man to take vpon him to ſpeake of ſuch high myſteries as theſe are, without warrant from Gods Word, is great preſumption. They that ſpeak more modeſtly, doe vnderſtand by all theſe three words, *Angels*, *Rulers*, & *Powers*, one and the ſame thing, that is, all the Angels indifferently: But why doth the Apoſtle here giue them ſeuerall names? they anſwer, that hee doth it in three ſeuerall reſpects: They are called Angels, in reſpect of their office; they are meſſengers: ſecondly, they are called Rulers, in reſpect of the excellency of their natures; and Powers, in reſpect of their mightineſſe and ſtrength. This expoſition comes neereſt the Apoſtles meaning; and it containes nothing in it againſt the rule of faith, nor againſt the vſe of the words, nor againſt the drift and ſcope of the place, &c. Yet it comes ſhort of the Apoſtles ſtraine, and doth not reach the full meaning of the place; for the Apoſtle here, in the height of his ſpirit, makes a generall challenge againſt all liuing mighty workers in the world vnder God, that they ſhall neuer impeach the ſafety of Gods children in the ſtate of grace; therefore the words muſt be ſo expounded, that they may comprehend all ſuch agents whatſoeuer. Now there are other mighty liuing workers beſides the Angels; therefore ſauing the iudgment of the better learned, we expound it thus: By *Angels*, wee vnderſtand all the Angels that are, as well thoſe that ſtand, as thoſe that are fallen, as well good as

bad; for ſo the word naturally ſignifies: For, when the Scripture ſpeakes of good Angels only, it calls them holy Angels, elect Angels, mighty Angels, the Angels of God, &c. but here it ſpeakes of Angels in generall, and therefore we are to vnderſtand it both of good and bad. By Rulers or Principalities, wee vnderſtand earthly Gouernours, the great and mighty Monarchs and Magiſtrates of the earth, Kings, Emperours, and the like; for ſo this word, in the Originall, is expreſly confined to this ſenſe in two places of the Scripture. *Luke* 12. 11. *And when they bring you vnto the Synagogues, and vnto Rulers, &c.* And *Titus* 3. 1. *Put them in minde that they be ſubject to Principalities or Rulers.* It is true, that the ſame word is ſometimes in the Scripture meant of the Angels, both good and bad; but the Apoſtle hauing mentioned them already in the former words, there is no need that it ſhould be meant of them in this word too. Thirdly, by *Powers* vnderſtand all the gifts and enablements that either theſe, or any other mighty workers in the world are furniſhed withall, as authority, place, ſtrength, wit, policy, &c. for ſo the word in the Originall vſually ſignifies, not ſo much the agents themſelues, as the powers and enablements whereby they doe worke; ſo that lay all theſe briefly together, and then the meaning of the words are thus much, as if the Apoſtle ſhould ſay, I am ſure, that neither all the Angels, good nor bad, nor all the Rulers and Potentates, Monarchs and Magiſtrates of the world, nor all the powers or enablements

enablements that theſe or any other are furniſhed withall, ſhall euer be able to *ſeparate me from the loue of God which is in Ieſus Chriſt our Lord.* Here is a high ſtraine of aſſurance, and wee muſt haue a great meaſure of faith to attaine vnto it.

The Doctrine that ariſeth naturally out of the whole ſtate of the words thus vnfolded, is this: namely, That howſoeuer it be, that Angels both good and bad, and Rulers, great Kings and Emperors, Potentates and Monarchs of the world, are mighty workers, endued with great powers, gifts, and enablements; yet neither Angels good nor bad, nor all the Rulers and Potentates in the world, endued with all their powers, gifts, and enablements, ſhall euer be able to ſeparate true beleeuers from the loue of God, which is in *Chriſt Ieſus our Lord.* *Doctrine.*

To auoide confuſion, we will handle the three ſeuerall branches of the Doctrine, euery one apart: wee will firſt begin with good Angels, and then we muſt apply the doctrine thus, That howſoeuer the good Angels are mighty workers, great in power & enablements, yet neither they, nor all the power they haue, ſhall bee euer able to *ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* For Explication of this point, we are here to touch theſe three particulars, as neceſſary for the vnderſtanding of this doctrine: Firſt, what theſe good Angels are: Secondly, what is that relation & communion that is betwixt them & true beleeuers: Thirdly, what dangers they are that may befall true beleeuers by good Angels. *The firſt branch of Doctrine.* *Explication in the opening of three particulars.*

1. For the firſt, what good Angels are: Good Angels are certaine ſpirituall ſubſtances, that kept their firſt eſtate, and are immediate and continuall attendants before the preſence of God: That they are ſubſtances, their actions proue it, they reioyce, worſhip God, paſſe from place to place, and performe ſundry actions, and actions are neuer performed but by ſubſtances: that they are ſpirituall ſubſtances, the Scripture tells vs, *Heb.* 1.7. *He maketh his Angels Spirits:* that they kept their firſt eſtate, the Apoſtle *Iude* implies, *Verſ.* 6. when he ſaith of the euill Angels, *That they kept not their firſt eſtate*, thereby neceſſarily implying by oppoſition, that the good Angels haue kept their firſt eſtate, that is, the bleſſed eſtate of excellency that God created them in. Laſtly, that they are immediate and continuall attendants before God; *Daniel* ſaw it in a viſion, *Dan.* 7. 10. *The ancient of daies ſate vpon a throne*; and who were his attendants? the Angels, *Thouſands thouſands miniſtred vnto him, and ten thouſand times ten thouſand ſtood before him.* So wee ſee what the good Angels be: many other things might be ſaid of them, but I touch theſe onely, which of neceſſity we muſt know for the vnderſtanding of the Doctrine in hand.

2. The ſecond particular is, what this relation and Communion is, that is betwixt good Angels and true Beleeuers? Surely it is a neere relation and heauenly communion; they & we are fellow-ſeruants, as worſhiping & ſeruing one and the ſame God: the Angel himſelfe auoucheth it, *Reu.* 19. 10

I am thy fellow ſeruant: They and we are brethren in the teſtimony of Ieſus, as the ſame Angel affirmeth in the words following: They & we are fellow-Citizens *of the heauenly Ieruſalem, Heb.* 12.22 We are their charge, they are our guard and keepers; *They pitch their tents round about vs for our ſafegard and protection, Pſ.* 34.7. They are our patterne, wee are their reſemblance, both for obedience whilſt wee liue here, *Mat.*6 10. *Thy will be done in earth as it is in heauē*; & likewiſe for glory hereafter, *Lu.*20.36. Other bonds there be wherby they are aſſociated to vs, & we to them, but theſe are the neereſt and chiefeſt, and moſt remarkable.

The third and laſt point is, what thoſe dangers are that may befall true beleeuers by the good Angells? To this I anſwer two things; Firſt, that the Apoſtle doth not ſay here directly, that the good Angels of themſelues may endanger Gods children, but he ſpeaks it here by way of ſuppoſition, as if he ſhould ſay, Suppoſe that they ſhould endanger Gods children, yet they could *neuer ſeparate thē from the loue of God.* And this is very obſeruable in the whol tenor of the Apoſtles ſpeech, that al the dangers wch he mentions are put down by way of ſuppoſition; but ſafety & the comforts againſt them, are ſet down poſitiuely & directly; as if he ſhould ſay, Suppoſe that the good Angels ſhould endanger vs, yet certainly they ſhould neuer *ſeparate vs from the loue of God*: But eſpecially it is to be marked in this particular, concerning the good Angels, for this is meerely a ſuppoſall, that the good Angels of themſelues ſhold hurt vs. But 3.

why then doth the Apoſtle mention any ſuch matter here? I anſwer, for the further confirmation of true beleeuers in the aſſurance of Gods loue. I will cleare this place by another place of the Apoſtle in the very like kinde, *Gal.* 1. 6. *If an Angell from heauen preach any other Goſpell, &c.* Will any man conclude from hence, that therefore an Angell from heauen may, or can preach any other Goſpel then *Paul* had preached? No, but the Apoſtle ſpeakes it by way of ſuppoſall onely, and ſuppoſalls doe not affirme any thing in beeing: Yea, but why doth the Apoſtle then here vſe the name of an holy Angell in this caſe? I anſwer, he had good reaſon for it, that he might confirm them the better in the truth which he had taught, namely, that we muſt bee ſo ſtedfaſtly ſetled in the faith of the Goſpell of Chriſt, that if an Angell from heauen ſhould teach any other Doctrine (which is a thing impoſſible) yet if hee ſhould, wee muſt defie him, and hold him accurſed. And ſo the Apoſtle in this place makes the eſtate of Gods children ſo ſure and firme, that if the good Angels ſhould ſet themſelues againſt them, to *ſeparate them from the loue of God in Chriſt Ieſus*, (which is impoſſible) but if they ſhould, yet they could not doe it. Secondly, I anſwer, that howſoeuer they doe not of themſelues endanger vs, yet occaſionally in regard of our weakeneſſe and corruption, they may endanger vs: We may in our weakeneſſe abuſe them, or miſtake their ſeruice, or put our truſt in them, and ſo endanger our ſelues greatly by them. I

will

will giue you a plaine inſtance in the holy Apoſtle S. *Iohn*, *Reuel.* 19. 10. and *Reuel.*22. 8. hee was a true beleeuer, yet in his weakneſſe, by occaſion of a good Angel, he was in danger to commit a vile and moſt fearfull ſinne, the very ſinne of Idolatry, and that noto nce, but twiſe, and that though he were reproued for it: A grieuous ſin; but the Angell he hinders him, *See thou doe it not*, (ſaith he) *worſhip not me, worſhip God*: In which wee may obſerue two things that doe effectually concerne the point in hand; firſt, that true beleeuers may, through their corruption and weakeneſſe, be endangered in the eſtate of grace by the good Angels; yet ſecondly, that God will neuer ſuffer them to bee ouercome & ſwallowed vp of this danger; it ſhall neuer preuaile vtterly to *ſeparate them from the loue of God which is in Chriſt Ieſus our Lord.*

And ſo now the Doctrine being thus cleared, wee come to the proofes, which are theſe, *Mat.* 18. 10. *See that yee deſpiſe not one of theſe little ones, for I ſay vnto you, that in heauen their Angels alwaies behold the face of my father which is in heauen.* Theſe words are the words of our Sauiour, and he ownes them by a ſpeciall challenge, *I ſay vnto you*; I that know well what belongs to God, and to Gods Angels, & to Gods little ones, I ſay vnto you, *deſpiſe not one of theſe little ones, for in heauen their Angels alwaies behold the face of my father which is in heauen.* The matter affirmed there, is the continuall attendance of the Angels in the preſence of God; but the drift of the ſpeech is, to

Proofes.

to note the continual care that the Angels of God haue ouer Gods weake children, as appears, first, by their title, *their Angels*; they are Gods Angels, as he being their Lord and Master to whom they do belong; & they be our Angels, as we being the children of that their Lord & Master, & in respect of the care and charge that they are employed in about vs. Secondly, it appears by the forme of the reason, *See* (saith our Sauiour) *you despise not one of Gods weake children, see that you hurt them not; for I say vnto you*; as who should say, Doe not despise them, nor hurt them, for if you doe, surely their Angels will reuenge the wrong and hurt done to them. Thirdly, by the time, *alwaies*, this is not for a day, nor a yeare, but *alwaies*, without ceasing: put all these together, and the Doctrine is here clearely proued, That the Angels of God are ours, they are for vs, and not against vs, they will be auenged on those that hurt vs, and therefore will neuer hurt vs themselues; & this is their care and practise alwaies, they are euer imploied about our good, and therefore *they shall neuer separate vs* from our greatest good of all, *from the loue of God in Christ Iesus. Heb.* 1. 14. *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of saluation?* The Apostle speakes here generally of all good Angels, *Are they not all?* and doth not diuide them in office or nature, but ioynes them in both, they are all *spirits* by nature: And what are they by office? They are all *ministring spirits*; and what ministry is it that they are imployed in? *sent forth, &c.*

God

God ſends them forth from time to time to performe certaine offices about his children, and his heires, as a father makes his ſeruants to attend him that ſhall be his heire: and they are ſent forth to miniſter for *their ſakes* that ſhall bee heires of ſaluation. They are moſt dutifull attendants on vs that are heires, and they miniſter for our *ſakes*, that is, for our good, comfort, and protection only, neuer for our hurt; They know from God that we are appointed to ſaluation, and ſhall they at any time hinder vs of it? They take notice of it that we are heires to their Lord and Maſter, and ſhall they, being ſeruants, goe about to hinder vs of the inheritance which their Lord and Maſter, and our Father hath appointed to vs? No ſurely, they will not doe it; but on the contrary, they will helpe and further vs all they can thereunto. *Pſal.* 91. 11, 12. *Hee ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes, &c.* God hath committed his children to the charge and cuſtody of his Angels; What to doe? to *keepe them*, not to deſtroy them; and to keepe them in *all their waies*: they ſhall not faile them in any one paſſage of their life, *to beare vs vp in their hands*, neuer to ſuffer vs to fall vtterly from God, much leſſe to cauſe vs ſo to fall; *that thou daſh not thy foot againſt a ſtone:* They ſhall preſerue vs from the harmes that our ſelues or others might do vnto vs, therefore themſelues ſhall neuer hurt vs in the leaſt kinde, much leſſe in the matter of grace and ſaluation: A place ſo pregnant to prooue the infallible protection of Gods children by

the Angels, that the Diuell himselfe acknowledgeth it for a certaine truth, and alleageth it for that purpose, *Matth.* 4. 6. Lastly, their practise makes this good by experience; what good offices haue they done from time to time for Gods children? preserued them from their enemies, as *Lot*, *Gen.* 19. 10. deliuered them out of prison, as *Peter*, *Act.* 12. comforted them in their distresses, *Act.* 27. 23, 24. freed them in their troubles, as the *Israelites*, *Isay* 65. 9. shewed them and directed them what they must doe to bee saued, as *Cornelius*, *Act.* 10. 5. In a word, infinite are the good offices that the good Angels haue done for Gods children, but there is not one place extant in all Gods word, to prooue that any good Angell hath done any harme to any one of Gods Children: No, that is for the euill Angels to hurt vs, they hurt vs altogether, and neuer doe vs the least good; but the good Angels they helpe vs alwaies, they are altogether and onely to help vs, and neuer to doe vs the least harme, and therefore they, with all the power they haue, can *neuer separate vs from the loue of God which is in Christ Iesus our Lord.*

Reason. 1. The reasons of this point may bee reduced to these two heads. First, the good Angels will not hinder our saluation, if they could: Secondly, they cannot doe, it if they would. First, they will not doe it if they could; for there are foure engagements whereby the will of the Angels is so stirred and enclined towards vs, as that they will neuer hurt vs if they could; First, the zeale of

Gods

Gods glory: Secondly, obedience to Gods will: Thirdly, their dependance on Ieſus Chriſt: and fourthly, their communion they haue with vs. Firſt, the zeale of Gods glory, *Iſa.* 6. 2. they are *Seraphims*, that is, hot and fiery ſpirits, burning not in fury, but in zeale for the glory of the Lord of Hoſts. Now they know that God is wonderfully glorified in the ſaluation of his children, and therefore they will not hinder that at any hand, but zealouſly aduance it to the vttermoſt of their power. Secondly, their obedience to Gods will; they know it is Gods will to giue his children a kingdome, and will they croſſe his will? No, they obey and doe his will, *Pſal.* 103. 20. they will neuer croſſe it. They know their fellow-Angels fruſtrated their eſtate by diſobedience, and will they fruſtrate theirs too? No, they will not. Thirdly, their dependance on Chriſt, and their loue to him, *Ioh.* 1. 51. *Hereafter you ſhall ſee heauen open, and the Angels of God aſcending and deſcending vpon the Sonne of man*: All their miniſtry is from God to vs, as in Chriſt, and they are vpheld by Chriſt, or elſe they are as changeable as the euill Angels were by nature; and they know that Chriſt hath redeemed vs with his precious bloud, and will they ſeeke to caſt away the price of his bloud? They know that Chriſt hath committed vs to God his Father, and wil they incenſe vs againſt God, or God againſt vs? Laſtly, their faithfulneſſe to vs, and their communion with vs; they take notice of vs as their fellow-ſeruants, and therfore they will

not hurt vs: he is an euill ſeruant that will ſmite his fellow-ſeruants; this is odious on earth, how much more in heauen? if euer the holy Angels ſhould entertaine any faithleſſe or treacherous thought againſt vs, their fellowes and brethren, heauen they know would neuer endure them.

Reaſon 2. The ſecond reaſon: The Angels cannot doe it if they would; and this agrees more fitly with the words of the Apoſtle, that *they ſhall not be able to ſeparate vs.* There are two vnmoueable barres wherby they are vtterly diſabled from hurting vs in eſtate of grace: the firſt is, the ſoueraign power and ouer-ruling hand of God; the ſecond is, the neereneſſe of our communion with Chriſt. Firſt, the ſoueraign power of God and his ouer-ruling hand both ouer them and vs, that hinders them; they are Gods elect Angels, & we are Gods elect children, & therefore God by his ſoueraign power will neuer ſuffer them to ſeduce vs, nor ſuffer vs to be ſeduced by them; Gods election muſt ſtand good for euer. Secondly, the neerneſſe of our vnion with Chriſt, that is another bar to hinder them: Chriſt tooke our nature vpon him, not the Angels, *Heb.* 2. 16. and herein we are a degree aboue the Angels. Now this aſſumption of our nature into the perſon of Chriſt, and his participation with vs therein is ſo ſanctified, and effectually ratified by faith, and by the ſpirit, to euery true beleeuer, that they are truly one with Chriſt himſelfe; and can the Angels hurt Chriſt? or betray Chriſt? or ſeparate Chriſt from Gods loue? then neither can they hurt vs, nor betray vs, *nor ſeparate vs from the loue of God in Chriſt.* The

The Vſes are theſe: Firſt, ſince it is ſo, that the good Angels can neuer impeach the eſtate of Gods children; therefore it ſhewes, that whoſoeuer they be that doe fall away from the eſtate of grace by the occaſion of good Angels, that certainly they were neuer true beleeuers: ſuch there were in the time of the Apoſtles, *Col.* 2.18. that vnder a colour of religion, and humbleneſſe of minde, did worſhip Angels; ſuch as the Monkes and Friers be at this day: but what ſaith the Apoſtle in the 19 *verſe*? They that teach ſuch things *hold not the head*; that is, they hold not Chriſt as their head, they are vtterly void of Chriſt; and ſo liuing and dying in that ſinne, they are vtterly void of the ſtate of grace, and ſaluation. This ſets ſuch a brand of reprobation on the Popiſh Church and Religion, that they are neuer able to claw it off. They hold many other groſs points, which, at leaſt by conſequence, ouerthrow the foundation *Chriſt Ieſus*: But of this point the Apoſtle ſaith directly, *That they that hold it, hold not the head Chriſt.* A man cannot be a worſhipper of Angels, and belong to Chriſt. And doth not the Church of Rome greatly adore and worſhip Angels? doe they not reuerence them, and call vpon them? It is their profeſſed doctrine and ordinary practiſe: I would faine ſee how they would anſwer this; they are cut off hereby from the head *Chriſt*. I doubt not but many of them are the Elect of God, but then either the Lord keepes them that they neuer fall into this ſin; or if they doe fall into it, yet God giues them re-

Vſe 1.

pentance for it before they dye, that ſo they ſhall not fall by it for euer. But let vs beware and take heed of this ſinne in our ſelues, and euermore let vs take heed of Popery, that doth maintaine and teach this groſſe errour.

Vſe 2.

Secondly, this teacheth vs the vndoubted certainty of the ſaluation of Gods children. That Gods children ſhould euer bee caſt off from the eſtate of ſauing grace, it is a thing impoſſible; there is an abſolute impoſſibility in it. Nay there is more than an abſolute impoſſibility in it; for marke how the caſe ſtands: It is impoſſible that euer the good Angels ſhould goe about to bend their power againſt vs, to caſt vs out of the loue of God; but if they ſhould, yet it were impoſſible they ſhould doe it: ſo that for Gods children to be caſt out of Gods loue, it is a thing more impoſſible, than that which is indeed abſolutely impoſſible: Oh bleſſed be God that hath ſetled and ſtabliſhed vs in ſuch an holy and happy eſtate ſo ſtedfaſtly; Oh that all true beleeuers would lift vp themſelues, and know their owne happineſſe; Oh that they would confidently beleeue this heauenly truth, touching the certainty of their ſaluation; Oh that they would be perſwaded as confidently to beleeue it, as the Apoſtle affirmes it: wee ſhould doe ſo, it is our failing that wee doe not ſo; what baſe minded wretches are wee, that beeleeue that God loues vs in Chriſt, and yet we perplex our ſelues with feares and diſtruſtfull thoughts of this nature or of that, of this or that caſualty, as if they ſhould ſeparate vs from God

God? Our faith ſhould lift vs vp as high as heauen, yea aboue heauen, yea aboue the Angels in heauen, in the matter of our aſſurance: Our faith ſhould ſay as the Apoſtle doth here, *I am ſure that the Angels in heauen can neuer bee able to ſeparate me from the loue of God*: and therefore much leſſe can any other creature or caſualty whatſoeuer; can any creature do more than the Angels in heauen can? But if wee conſider further that theſe Angels, theſe mighty and powerfull Angels, are not onely not againſt vs, but for vs, affectionately for vs, wholly for vs, alwaies for vs, and that they bend all their power to keepe vs in the loue of God, and to make good the worke of our ſaluation; what a ſhame ſhould it bee for vs, ſtill to lye ſlugging in the dumps of our doubtings and vncertainties? why ſhould we not now take heart to our ſelues, and lay faſt hold on this aſſurance?

The third Vſe teacheth vs, the infinite and admirable power of ſauing grace; It is infinitely greater than all the powers that are to bee found in the eſtate of nature; Gods ſauing grace is infinitely of more power to ſaue vs, than all the powers in the world are to deſtroy vs: Of all other creatures, the Angels excel in ſtrength and power, *Pſal.* 103. 20. yet all the ſtrength and power they haue, ſhall neuer bee able to croſſe or hinder the power of grace for the ſaluation of the faithfull: this is the ſinewes of our aſſurance. Some thinke it is an eaſie matter to be ſaued: No, it is the infinite and almighty power of God, that muſt ſhew *Vſe 3.*

ſhew forth it ſelfe in ſauing vs, elſe it is impoſſible for vs to bee ſaued, 1. *Pet.* 1.5. Without this power of God, it is impoſſible that we ſhould be kept: there is not the leaſt ſinne forgiuen, nor the leaſt corruption ſubdued, nor the leaſt ſparkle of grace wrought in our hearts, nor the leaſt temptation ouercome, but by the almighty power of ſauing grace. On the otherſide, ſome diſmay themſelues at their owne corruptions, Sathans temptations, and the defections of a godly life, that they thinke it impoſſible to bee ſaued; here we muſt flie to the conſideration of the infinite and almighty power of ſauing grace, and then wee ſhall be ſatisfied: And take heed, though thou debaſe thy ſelfe, debaſe not God: it is impoſſible with thee, but it is not impoſſible with God, for then who can be ſaued? *All things are poſſible with God, Mat.* 19.25,26. It is our Sauiours reſolution in this very caſe, teaching vs to reſt wholly and onely vpon the power of God for ſaluation: It is impoſſible with men that any ſhould be ſaued; yea, but it is poſſible with God, by the power of ſauing grace, 2. *Cor.* 12. 9. *My grace* (ſaith God to the Apoſtle) *is ſufficient for thee*: *Paul* had no reſt in himſelfe before; but the almighty, and all-ſufficient grace of God gaue him full content. This is that which giues vs ſatisfaction, and makes vs go on cheerfully againſt all difficulties, the all-ſufficiency of ſauing grace. And therefore let vs labour to lift vp our hearts to a high and tranſcendent eſtimation of the almighty power of ſauing grace, which is the almighty

mighty power of God; try and proue whether this be not a notable meanes of ſubduing and ouertopping all other powers in the world, and ſo of bringing full aſſurance to our ſoules: try it, I ſay, and ſee if it doe not proue ſo; looke vnto the almighty power of God, and to the all-ſufficiency of ſauing grace, and this will carry vs comfortably through all dangers. The want of this high eſtimation of the almighty power of ſauing grace ſoundly taken to heart, makes moſt of vs come ſo ſhort of this aſſurance.

Vſe 4.

The laſt Vſe teacheth vs how to carry our ſelues towards the good Angels, that ſo they may not hurt vs, but that we may comfortably enioy their helpe, protection, and furtherance in the way of our ſaluation: this is a hard leſſon to learne and to practiſe, but yet worth our learning, and much to be deſired, & practiſed by all thoſe that would finde heauen vpon earth. It is difficult I confeſſe, but very comfortable; for either we are too negligent, or too diligent in this; either we will not meddle at all with the nature & office of Angels, or elſe we will meddle too much with it. If therefore we will haue the helpe, comfort, and protection of the good Angels, we muſt obſerue theſe rules. Firſt, keep Gods good will, keepe God thy friend; the beſt way to keep the ſeruants to be thy friends, is to keep their maſter to be thy friend, ſo keep God to be thy friend, & that is the beſt way to keep his ſeruants the Angels to be thy friends: All the promiſes of protection by the Angels, are referred to ſuch as are Gods, *Pſ.* 34. 7. *The Angell*

How we are to carry our ſelues towards the good Angels that they may not hurt vs, but doe vs good.

of the Lord campeth about them that fear him: And *Psa.*91.11. *He shal giue his Angels charge ouer thee, to keepe thee in all thy waies*; Feare God, and pray vnto him, as *Cornelius* did, *Act.* 10.2.4. and walke diligently in the duties of thy calling, as the Shepheards did, *Luk.*2.8,9,10. & then the Angels will comfort vs, protect and keep vs. The Angels loue vs for our heauenly Fathers sake; if wee be stubborne to him, they will turne their loue from vs.

2. The second Rule is this; we must hold fast by Iesus Christ; he is the cõmon head both of them and vs, they are his Angels, *Mat.*24.31. and 16.27. all the good they do vs, & al the seruice which they owe vs, is for Christ his sake, because we are in him; if he fauour vs, they will fauour vs; if he frowne on vs, they will frowne on vs too: If euer wee will enioy the comfortable ministery of the Angels, let vs lay fast hold on Iesus Christ by faith; so far as we goe from him, they go from vs: Let vs therefore lay fast hold on Iesus Christ, by faith in his bloud, by loue to his Maiesty, by obeying the motions of his Spirit, and by conforming our selues to his example; and then the Angels are ready prest to doe vs their best seruice; hold thou fast to Christ, and they will be sure to hold thee fast.

3. Thirdly, take notice of the ministery of the Angels, beleeue it, and be not ignorant of it; if thou hast beene ignorant of it, yet now take notice of it, and make vse of it: Wee stand in need of the ministery of the Angels, wee know that we are tempted many waies, looke vpon the good Angels,

gels, they will aſſiſt thee more than the bad can hurt thee. *Reuel.*12.8. *Michael and his Angels fought, and the Dragon fought & his Angels*: Chriſt and his Angels, and the Diuell and his Angels, they fight for our poore ſoules: But the Diuell and his Angels doe not preuaile; but Chriſt and his Angels, they doe preuaile, and they are on our ſide to fight for vs. And therefore as the Prophet, 2. *Kin.*6.16.17. praied to the Lord to open his ſeruants eyes, that he might ſee that there was more with them, than againſt them: So let vs pray to God to open our eies, that we may ſee and take notice of the miniſtery of the good Angels, and of their protection and care ouer vs.

Fourthly, let vs imitate the good Angels in obedience, *Mat.*6.10. *Let vs do Gods will on earth, as the Angels doe in heauen, Pſal.*103.20.21. They are neuer out of Gods way, they euer doe Gods will willingly and cheerefully: the Diuell doth Gods will too, but it is grudgingly, and againſt his will. The good Angels they worſhip God, *Heb.*1.6. they take the cauſe of Gods children to heart, they reioyce at the good of Gods Church and children, eſpecially at the good of their ſouls; ſo let vs worſhip God alone, and let the good of Gods children, eſpecially the good of our ſoules, be the ioy of our hearts. Let vs imitate them thus, but yet let vs beware of κακοζηλια, in the Papiſts, in ſingle life and Angelical perfection. 4. *Vid. origin.*

Fiftly, ſpeake not euill of thoſe that are in place and dignity, for the Angels *giue not railing ſpeeches*, 2. *Pet.* 2. 10, 11. The Angels doe it not, 5.

let vs take heede wee doe it not.

6. Sixtly, offend not these Angels, 1. *Cor.* 11. 10. *The woman ought to couer her head, because of the Angels.* The Angels are about vs, & obserue our doings, & marke our cariage: if it be reuerent & agreeable to our profession, they reioyce at it; if wee misbehaue our selues, & carry our selues vnreuerently in our words, gestures, or apparel, misbeseeming our persons, places, or profession, this offends and grieues them, they distaste it, and are displeased at it; let vs take heed therefore that we offend them not.

7. Seuenthly, let vs not worship them in any case, for that is the way to incense them against vs. In *Reu.* 19. 10. & 22. 8. when *Iohn* would haue worshipped the Angel, *He was angry, see thou do it not* (saith he) *worship God.* It is an horrible dishonour to God, & much displeasing to the good Angels themselues, they tremble at it, & abhor it: away with it, saith the Angel, worship not me, worship God: Which is worse, the Thiefe, or the Receiuer? If I worship the Angels, I am the Thiefe; if they receiue and accept it, they are the Receiuers; but they abhor it.

8. Lastly, let vs glorifie God for the ministery of the good Angels; the Shepheards in *Lu.* 2. 20. hauing heard many good things from the ministery of the Angels, they returned glorifying and praising not the Angels, but God for their ministery. Take the benefit of it, & giue the Angels due reuerence & respect for their ministery, but giue the honor & glory of it to God alone; thus did *Daniel, Ch.* 6. 22. and *Peter, Act.* 12. 11. they doe not ascribe their deliuerance to the Angell, but to God that sent his Angell,

gell, and yet they do reuerently mention the Angel that was the meanes of it: And we haue great cause to glorifie God for their ministery; for first, it is a great comfort to vs: what greater comfort can we haue by any of the creatures, than to haue thousand thousands of Angels, the best and greatest of Gods creatures euermore to attend on vs? Secondly, it is a great honor to vs, the greatest honour that God can bestow vpon vs by any of the Creatures, that the Angels that are farre more excellent creatures by creation than our selues, should bee attendants on vs: Oh, let vs honour God greatly, that hath so greatly honoured vs. Thirdly, all the good they do vnto vs, they do it but as instruments; it is God alone that is the Author of it, therefore let God alone haue all the glory & honour of it. Obserue these rules carefully and conscionably, and I will assure thee from God, that thou shalt be made partaker of the comfort & protection of the good Angels, they shall attend vpon thee all thy life, to preserue thee from euill, and to encourage thee to goodnesse, and to comfort thee in troubles, and to helpe thee out of them; and at thy death they shall stand by thee to cheere thee vp against the bitternesse and terrour of thy dissolution, and to carry thy soule into heauen. And yet this is not all, for behold yet further, at the day of iudgment, they shall summon thy body out of the graue, and place thee amongst the sheepe at Gods right hand, that there thou maiest receiue that ioyfull and blessed sentence, *Come yee blessed, inherite the kingdome prepared for you from the*

beginning of the world, ſuch honour haue all Gods Saints.

FINIS.

The eleuenth SERMON, vpon Rom.8. the two laſt verſes.

For I am perſwaded (or I am ſure) that neither death, nor life, nor Angels, &c.

THe Apoſtle here, when hee propounds the dangers that belong vnto the faithfull, and the comforts againſt them; hee ſets them before vs in certaine ranks and orders. And the firſt ranke is the dangers that come to vs by death, and by life, and the comforts againſt them; and of that we haue ſpoken.

The ſecond ranke is, of the dangers that come to vs by Angels, Rulers, and Powers; and that we haue entred into, and ſhewed that by Angels, are meant, all ſorts of Angels, both good & bad; both thoſe that ſtand, and thoſe that are fallen. Of the good Angels wee haue ſpoken, as it pleaſed God to giue ability. Now wee are to ſpeake of the euill Angels, that the euill Angels *ſhall neuer be able to ſeparate vs from the loue of of God which is in Chriſt Ieſus our Lord.* That the euill Angels muſt needs be here meant, appears, becauſe they are generally comprehended vnder the name of Angels: which is cõmon to all Angels, both good and bad: But eſpecially the euill Angels are here meant, becauſe the drift of the Apoſtles ſpeech neceſſarily requires that they ſhould bee heere more

more ſpecially intended; for the euill Angels are the ſpeciall inſtruments & chiefe procurers of all the dangers that tend to the ſeparation of vs *from the loue of God in Chriſt Ieſus.* This is their maine reach and chiefe endeauour in all their practiſes againſt vs, to make this ſeparation, and therefore they muſt needs be here ſpecially intended in this challenge of the Apoſtle. It were a ſmall comfort to the faithfull for the Apoſtle to ſay, that they were in ſafety, becauſe the good Angels ſhould not hurt them; for that were as much as if hee ſhould ſay, hee were in ſafety, becauſe his friends ſhould not hurt him: for the good Angels are our friends, and therefore will not hurt vs. But the Apoſtles reach is, to auouch the ſafety of Gods children againſt all dangers that are or can bee againſt them, euen againſt the greateſt and fierceſt enemies that we haue; and therfore he muſt needs meane it eſpecially of the euill Angels, becauſe they are the greateſt and fierceſt enemies that the faithful haue. And thus the Apoſtle hath brought vs into the meditation of the ground of all our dangers, and woes, and miſeries, namely, the euill Angels or Deuils. A fearfull & diſmall argument in it ſelfe, yet as it is here applyed by the Apoſtle, it is a chearfull and a comfortable argument. It is a fearefull and diſmall thing to heare of our enemies, but it is a comfortable thing to heare of the ouerthrow of them. Let not any of vs therefore be affraid to heare of them; wee muſt not bee affraid to fight with them, and therefore much leſſe to heare of them. One thing the Apoſtle tells vs here,

here as before we haue heard for our ſound comfort, that all theſe wicked fiends *ſhall neuer be able to ſeparate vs from the loue of God in Chriſt Ieſus*; and therefore there is no cauſe why the weakeſt beleeuing ſoule here preſent, ſhould be daunted at the hearing of this argument. Let vs therefore proceede in the ſtrength of God, and in the name of our Lord Ieſus Chriſt, and in the grace, and comfort, and direction of his holy Spirit, and in the light and direction of Gods Word, and wee ſhall finde an heauenly light ariſe vnto vs out of this helliſh darkneſſe.

Doctrine. The generall Doctrine concerning all Angels, good and bad, was the laſt time propounded; which being applied to this particular, ariſeth naturally thus: That howſoeuer it be that euill Angels are mighty workers, and great in power, and do maliciouſly bend all the power they haue againſt true beleeuers, to make this ſeparation of them from the *loue of God in Chriſt*; yet notwithſtanding, not all the euill Angels, with all their power and malice, or all that they can doe *ſhall euer be able to ſeparate* all, nor any one true beleeuer, *from the loue of God which is in Chriſt Ieſus our Lord.*

For the opening of this Doctrine, I will propound theſe foure particulars, wherein I ſhall lay open the whole nature of the point. The firſt particular is, what theſe euill Angels are: The ſecond, how theſe euill Angels are fitted againſt vs: Thirdly, how they ſeeke to annoy vs: And laſtly, how far they may endanger vs. For firſt,

wee

wee must know our enemies what they are; and secondly, wee must know their prouision, how they are fitted against vs; and then thirdly, wee must know their courses, how they may annoy vs; and lastly, we must know the euent and issue, how farre they may endanger vs. These being knowne, the Doctrine shall bee well and plainly vnderstood.

Explication in foure things concerning the euill Angels.

First, wee must know what these euill Angels are. The euill Angels are those that left their first estate, and are become vtter enemies to God, and to man, and to all the creatures, especially to Iesus Christ, and to Gods children, and to all matter of grace and goodnesse. First, that they are such as left their first estate, we may see in *Iude 6.* Secondly, they are enemies; for hence they haue their name Sathan, and there is no name more commonly giuen them, both in the Old Testament & New Testament, than this name Sathan, which signifieth an enemy. And howsoeuer this name in the Scripture seemes sometime to point out the chiefe of Diuels, yet it doth appeare that it is applyed in Scripture to all Diuels, *Mat.* 12. 26. *If Sathan cast out Sathan*, which is not meant of the Prince of Diuels, as if the Prince should cast out the Prince; but it is meant of all the Diuels: if they should be one against another, then how should their kingdome stand? They are enemies, and they are vtter enemies, deadly enemies, and that first to God, dishonouring him, accusing him, blaspheming him, opposing against him to the vttermost of their power. Secondly,

I.

they are enemies to man, they murthered vs all with one blow, in the loynes of *Adam*; and not content with that, they ſtill follow the blow, and purſue mankinde with deadly hatred. Thirdly, they are enemies to all the Creatures, ſeeking and working daily, as much as in them lies, the vtter ruine and confuſion of the whole frame & order of nature, in the ſea, in the winde, and in the aire, and in all places. Fourthly they are ſpeciall enemies to Ieſus Chriſt; this is that that galls theſe euill ſpirits, that Ieſus Chriſt, the mediatour betwixt God and man, comes to reconcile God to man, & to deliuer man out of the power of theſe helliſh ſpirits; yea, and that hee doth vtterly deſtroy and vanquiſh theſe euill ſpirits, and all that take part with them, euen all the powers of darkneſſe; here is their edge and ſtomacke. This heauenly perſon Ieſus Chriſt, in his heauenly office of the Mediatour, is the principall obiect of all their helliſh ſpight: They fought againſt him by themſelues, and by their inſtruments all his life, and at his death they laid on load, and did bend and muſter vp all their forces, & ſpit out all their venome againſt him. Fiftly, they are enemies to Gods children, they are alſo a great eye-ſore to Sathan, they cannot endure them; and it is hard to ſay whether Sathan hate our heauenly Father more for our ſakes, or whether hee hate vs the more for our heauenly Fathers ſake; howſoeuer, the Diuell is our aduerſary in a ſpeciall manner, 1 *Pet.* 5. 8. *Your aduerſary the Diuell*, ſaith the Apoſtle, he is a generall accuſer, accuſing man to God,

God, and God to man, but he is the ſpeciall accuſer of the brethren. Laſtly, he is an enemy to all grace and goodneſſe, he hinders it, he ſlanders it, he hates it, he ſuppreſſeth it with all his power; he knowes, that if grace and goodneſſe ſtand, hee muſt fall, and therefore he labours to ouerthrow all grace and goodneſſe, that hee may ſtand. See this in one of his Impes, *Act.* 13. 10. *Elymas* the Sorcerer, *Oh childe of the Diuell* (ſaith the Apoſtle to him) *enemy to all righteouſneſſe, &c.* If it be ſo with the Children, that they are enemies to all goodneſſe, much more is it ſo with their father the Diuell. So we ſee what theſe euill Angels are.

Secondly, let vs ſee how they are fitted againſt vs; for this is needfull to be knowne, that ſo wee may prouide againſt them. They haue many aduantages whereby they are fitted againſt vs; firſt, they are very many; ſecondly, they are very ſtrong; thirdly, they are very malicious; fourthly, they are very ſubtile; fiftly, they are very actiue and nimble; ſixtly, they are verie buſie; ſeuenthly, they are verie well appointed; eightly, they are verie well experienced; and laſtly, they are very dangerous. *1. In nine things concerning them.*

Firſt, they are verie manie, *Marke* 5. 9. *One man was poſſeſt of a legion of Diuels*; now a legion containes ſix thouſand; what? ſo manie Diuels in one poore man; how many thinke you are then in all the world? Any one Diuell is too hard for any one man; oh how hard then is that poore ſoule be-ſted that is aſſaulted with many Diuels? This is the caſe not of ſome of vs onely, but of 1.

all of vs, if we vnderstand our case aright.

2. Secondly, as they are very many, so they are very strong, & therefore they are set out in Scripture vnder the similitudes of a strong man, *Luke* 11.21. *When a strong man armed keepeth the pallace, &c.* and so of a strong beast, yea, the strongest of all beasts, a Lyon, 1.*Pet.* 5.8. *Your aduersary the diuell as a roaring Lyon, &c.* and the hold which they haue in the heart of an vnregenerate man, is said to be a strong hold, 2.*Cor.* 10.4. they are verie strong in getting the prey, it shall escape them hard but they will seize vpon vs; & they are very strong in keeping the prey, when once they haue seized, they will tug hard before they let go.

3. Thirdly, they are verie malicious, and therefore the Diuel is fitly set out vnto vs by the name of a *great red Dragon*, *Reu.* 12.3. The Dragon, of all creatures, is the most fierce, spightfull, and malicious: Sathans malice is greater than the Dragons, for he is a *great* Dragon; and more fierce than the malice of the Dragon, for he is *a great red Dragon*, saith the Apostle: as who should say, that hee burnes fiery red in malice alwaies against Gods Church.

4. Fourthly, they are verie subtle, and therefore they are compared to a Serpent, *Reu.* 12.9. *That old Serpent called the Diuell and Sathan was cast out, which deceiueth all the world*; and the Serpent is verie subtle, *Gen.* 3.1. *Now the Serpent was more subtle, &c.* The diuel is an old subtle Serpent; so subtle, that (saith the Apostle) *he deceiues all the world*; this he hath done, and this he doth daily.

Fiftly,

Fiftly, they are verie actiue and nimble, they are ſpirits by nature, and therefore by reaſon of the ſpiritualneſſe and agility of their natures, they can and doe paſſe from place to place, quickely and ſuddenly to & fro as the lightning. When *Iob* was to be tried, ſee how nimbly Sathan beſtirred himſelfe, firſt to his Oxen in one place, then to his Sheepe in another place, then to his Cammels in another place, & then to his children in another place, & all this in a trice, in the turning of a hand as it were, *Iob* 1. And when our Sauiour Chriſt was to be tempted, how quickly did Sathan get him vp to the top of the pinacle of the Temple, and to the top of a high mountaine? in the twinkling of an eye, ſaith the Text, *Luk.* 4.5,6. 5.

Sixtly, he is very buſie, he compaſſeth the world to and fro, *Iob* 1. 7. *And walketh about ſeeking whom he may deuoure,* 1. *Pet.* 5. 8. When wee ſit ſtill, he walkes about vs, when we are moſt at leaſure, he is moſt buſie to doe vs miſchiefe, when we ſleepe, he wakes, when our ſenſes are bound vp (as they are in our ſleepe) and the inmoſt powers of our ſoules are in ſome ſort lockt vp from him, yet then he leaues vs not, but euen in our ſleepe hee deludes our ſenſes with many idle and vaine imaginations, and pollutes our thoughts with much filthineſſe and vncleanneſſe. 6.

Seuenthly, they are very well appointed, and therefore are compared to a ſtrong man *armed*, *Luk.* 11. 21. and if one be too weake of himſelfe, hee can goe preſently and take ſeuen ſpirits 7.

more to him worse than himselfe, *Luk.* 11. 26. and then he will be hard enough for vs. The Diuell hath all the world to his friend, as he carrieth the matter: like a Spider that hath his Cop-web in euery corner of the house to catch the poore silly Flies, so the Diuell hath his snares and Cop-webs in euery corner of the world to catch our poore sinfull soules withall.

8. Eightly, they are very well experienced, and therefore the Diuell is called, *the old Serpent*, *Reu.* 12. 9. A mans experience is a great aduantage to him, though it be but of some few yeares; what wonderfull aduantage then is the Diuels experience against vs, which he hath had since the beginning of the world?

9. Lastly, they are very dangerous, there is no more but a word and a blow with them; first, a temptation, then presently an inclination, and then presently a sinne, and then hell and damnation: short worke. This is alwaies Sathans intention in all his assaults, and this hee euer brings to passe, where he hath his reach, and where hee is not bridled by the ouer-ruling hand of God; and therefore he is called a deuourer, a destroyer, and a murtherer.

3. *Fiue particulars how the Diuell annoyes vs.* Thirdly, we must know how they seeke to annoy vs; surely they seeke to annoy vs euery way, at all times, and in all places, and in all states and conditions, and vpon all occasions, and by all meanes & instruments; what is it that he will not make an instrument to fight against vs withall?

1. First, he bends all his owne power, malice, and subtilty

ſubtilty againſt vs, and all the forces that the kingdome of darkeneſſe can afford, flattering, threatning, deluding, buffetting, tempting, vexing, and tormenting vs, euen ſpending themſelues to doe vs a miſchiefe.

Secondly, not content with this, he ſets the creatures againſt vs, the ſea, the winde, and ſtormes, and tempeſts, all to annoy vs, afflict vs, croſſe vs, and diſquiet vs, yea, euen our meat and our drink, and our bed, thoſe deare creatures of God which wee cannot liue without, he makes them to be a ſnare vnto vs. 2.

Thirdly, he incenſeth men againſt vs, to perſecute vs, to afflict vs, to tempt vs, yea, ſometime our owne deareſt friends, our owne wiues and children. 3.

Fourthly, not content with all this, he ſets our ſelues againſt our ſelues, our appetite againſt our reaſon; the fleſh againſt the ſpirit, our practiſe againſt our iudgement, and our owne wills againſt our our own ſoules; and this is a moſt dangerous aſſault, for now they are our enemies that are of our owne houſhold; and till Sathan can come to this, to make our ſelues againſt our ſelues, all his aſſaults can neuer hurt vs. 4.

Laſtly, as hee ſeekes to ſet the whole world againſt vs, ſo he proceeds further, and ſeeks to ſet God againſt vs too. Let vs aſſure our ſelues, that Sathan is with God euery day, accuſing vs, and pleading againſt vs, and ſuing out a Commiſſion from God againſt vs, as he did againſt *Iob*, that he may haue vs in his owne power, to doe his owne will vpon vs, and to hurt vs. 5.

Fourthly,

4. Fourthly, we must know how far they may endanger vs; surely they may endanger vs, so far as God shall bee pleased at any time to giue them commission, and no further; As God hath set a bound to the raging sea, that thus farre his proud waues shall come, and no further: so God hath done to Sathan, and all the powers of darkenesse, thus farre they shall goe and no further: They may endanger vs to the spoyling of our goods, and to the hurt of our bodies, and to the distemper of our spirits, and, sometimes to the losse of our liues; but neuer to the losse of our soules: God giues way vnto them, that they may separate vs from all worldly things; but he neuer giues way vnto them to *separate vs from the loue of God in Christ Iesus*; which being the chiefe end of all their endeauours (for whatsoeuer meanes they vse, this is the principall end they ayme at, to *separate vs from the loue of God in Christ Iesus*,) being not able to attain vnto it, here they are foiled; and this is their torment, and a speciall portion of their hell in this world.

Proofes. Now let vs come to the proofes: *Gen. 3. 15. I will put enmity betwixt thee and the woman, and betwixt thy seed and her seed, hee shall breake thine head, and thou shalt bruise his heele.* God himselfe speaks this to Sathans face, for his greater discouragement: And the speech contains two things; first, the enmity that should be betwixt the woman and the Serpent, and betwixt their seeds, that is, betwixt Sathan and mankinde; secondly, the issue and euent of it; The enmity in the former part of

the

the verſe, *I will put enmity, &c.* where we ſee; firſt, that this is a mutuall enmity, that is, of Sathan againſt vs, and of vs againſt him; he ſhould exerciſe continuall enmity againſt vs, and wee muſt exerciſe a continuall enmity againſt him: ſecondly, it is a deadly enmity, a deadly feud, as we ſay, not onely againſt the perſons themſelues, but againſt their ſeed too; it is a deadly enmity, neuer like to be reconciled, he and his ſeed, againſt vs and our ſeed, and wee and our ſeed, againſt him and his ſeed. Thirdly, this enmity is of Gods own ordinance, *I will put it*, ſaith God; therefore neuer thinke it ſtrange, that Sathan is ſuch a deadly enemy againſt vs, God hath ſo ordained it; neither muſt we thinke it much that wee are continually put to this fight againſt Sathan, for it is God that hath impoſed this condition vpon vs. Then the iſſue followes in the latter part of the verſ, *It ſhall breake thine head, and thou ſhalt bruiſe his heele.* Sathan ſhall but bruiſe her heele; he may tempt and trouble, and diſquiet Gods children, and perſecute them, and take away their goods, and happely their liues too, but this is nothing, it is but a little nibling at the heel, it is nothing in reſpect of our ſoule: It is but the heel that he can hurt, ſome outward part, but hee can neuer touch vs in our head, that is, in the hold that we haue in the loue of God through *Ieſus Chriſt*. But on the other ſide, *the ſeed of the woman ſhall breake thine head*, ſaith God; Sathan ſhall part with the greateſt loſſe; his head ſhall be broke and his power deſtroyed, his purpoſes diſappointed, and at laſt himſelfe vtter-

ly vanquiſhed and confounded; Here is ſtrong comfort for Gods children: Yea, but this is ſpoken of Chriſt himſelfe, hee is the ſeede meant there: I anſwer, It is ſpoken of Chriſt indeed, but withall vnderſtand, that in the caſe of Chriſt, is ſet forth the caſe of euery beleeuing ſoule, as Chriſt being the head and wee the members, and therefore that which is done by Chriſt againſt Sathan, is done for vs, on our behalfe, and to our benefite. *Mat.* 16. 18. *Thou art Peter, and vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* In the 16. verſe *Peter* had made a glorious confeſſion of ſauing faith, *Thou art that Chriſt the Sonne of the liuing God*: In this 18. verſe, our Sauiour quits him, and ſaith, *Thou art Peter, &c.* as if hee ſhould ſay, Is it ſo *Peter*, that thou haſt this faith in thine heart to make this confeſſion of me? Then I ſay vnto thee, *Thou art Peter, and vpon this Rocke,* that is, not vpon *Peters* perſon, nor vpon *Peters* confeſſion, *but vpon the matter of his confeſsion, Chriſt Ieſus the Sonne of the liuing* GOD, *vpon this Rocke will I build my Church,* that is, all true beleeuers; and that ſo firmely and ſurely, that all the gates (that is, all the powers of hell) ſhall neuer preuaile againſt *it* to ouerthrow *it*. Hell hath many gates, the gates of ſinne, and death, and the Diuell; yet all theſe gates of hell, and all theſe powers of darkeneſſe ſhall neuer bee able to ſhake off this building from this foundation, this Church from this Rocke, to ſeparate any one true beleeuing ſoule from the loue of God which is in *Chriſt Ieſus*

Iesus our Lord; Many other promises there are in the Scripture of this nature: Yea, but these are but promises: If these promises doe not sufficiently confirme our distrustfull hearts in the perswasion of this heauenly truth, see it by experience, and let that confirme vs.

In *Reu.* 12. 7. to 11. *verse*, where the holy Ghost sets it down as a thing already done, there is set downe a battell, and the successe; the battell in the 7. *verse. Michaell and his Angels fought against the Dragon, and the Dragon and his Angels fought.* Here must needs be a great Battell, when all the world is diuided into two parts, to fight one against another: What is the successe? first, on the Dragons part, *he preuailed not*, *verse* 8. he was disappointed of his purpose, all his labour against Gods children was lost and spent in vaine; and in the 9. *verse. He was cast out of heauen*, and his Angels with him; he had a shamefull ouerthrow. The success, in respect of the beleeuers, what was that? first, great ioy and triumph in heauen, *ver.* 10. and secondly, a glorious conquest, *verse.* 11. they ouercame him; How? by that bloud of that Lambe, &c. This is the common estate of Gods Church and children, and this euery true beleeuing soule shall surely finde in particular, in his greatest fight against sinne and Sathan, from time to time, to the end of the world.

The reasons of this point. There are no reasons on our part, why Sathan doth not preuaile against vs, for we are ready to lye down as beasts, and to betray our owne soules, and to bee taken *Reasons.*

of him at his pleasure: no, all our stay and safety is meerely through God in Christ.

1. The first Reason is this, God by his power restraines and limits the power of Sathan, as wee may see in *Iob* 1. and 2. Chapters: when hee lets him loose vpon *Iob*, it is with restraint stil, All that he hath is in thy power, onely vpon himselfe put not forth thy hand, *Iob* 1. 12. And in the 2. *Chapter* and 6. *Verse*, *Behold, he is in thine hand, but saue his life*. Now the power of God is more mighty to helpe vs, than the power of Sathan is to hurt vs, 1. *Ioh*. 4. 4. *He is greater that is in vs, than hee that is in the world*: and except the Lord should thus limit and binde the power of Sathan, no man liuing could euer stand against him: God restrains him, and keepes him as a Lyon, within barres and grates.

2. Secondly, he restraines their rage and malice, as he did *Luk*. 8. 33. where he turned the rage of the Diuels, from the man that was possest with them, vnto the swine: Gods goodnesse is more able and ready to preserue vs, than Sathans malice is to destroy vs.

3. Thirdly, God defeates the plots and purposes of these euill spirits, *Zach*. 3. 1, 2. his wisdome ouer-reaches all their subtilties, and watches ouer vs more effectually to saue, than they with all their subtilties can doe to cast vs away.

4. Fourthly, God endues vs with grace and strength from aboue, to resist and stand fast, that they may not preuaile against vs; for it is not our owne strength we stand by, but it is the power of God,

1. *Cor*.

1.*Cor.* 12. 9. *His grace and his power is all ſufficient to preſerue vs.*

The laſt maine reaſon is from Chriſt himſelfe, for he is Sathans vanquiſher, and hee is our Captaine and Protector, and therefore it muſt needs follow, that Sathan ſhall bee ouerthrowne, and neuer preuaile; and that wee ſhall neuer be ouerthrowne, but euer preuaile: That Chriſt himſelfe is Sathans vanquiſher and ouercommer, wee may ſee in that, *Gen.* 3.15. *He ſhall breake Sathans head*, Rom. 16.20. *Hee ſhall tread Sathan vnder our feet ſhortly*, 1. Ioh. 3.8. *He it is that doth looſe and vndoe the workes of the Diuell:* hee foiled the Diuell hand to hand in all his temptations, *Mat.* 4.11. And hee it was that rebuked the Diuell, and caſt out thoſe foule ſpirits in his life, as appeares in many ſtories of the Goſpell: And at his death, he it was that deſtroyed them, *Heb.* 2.14. *He deſtroyed through death, him that had the power of death, that is the Diuell*, ſaith the Apoſtle; at his death he ſpoiled them, & triumphed ouer all the powers of darkeneſs openly vpon the Croſs, *Col.* 2.16. therefore Sathan muſt needs be ouercome, and can neuer preuaile. Secondly, Chriſt is our Captaine and Protector, and therefore wee cannot be ouercome, but muſt needs preuaile, *Luk.* 22.42. Sathan deſires to winnow euery one of vs, that is to deſtroy vs; but *I haue prayed for you* (ſaith our Sauiour) *that your faith faile not*. Sathan hee is a daily ſutor to God againſt vs, Chriſt Ieſus he ſupports vs, and is a continuall ſutor to his heauenly Father for vs: Now, if the Diuell 5.

ſhal be heard before Chriſt Ieſus, then we may periſh: But if Chriſt Ieſus ſhall be heard in heauen before the Diuel, then it is vtterly impoſſible that euer the euill Angels ſhould preuaile againſt vs.

Vſe 1. The vſes of this point are theſe. The firſt is for reproofe: It ſerues to reprooue an ouer-weening conceit that many men haue of a poſſibility of Sathans preuailing againſt Gods children, to caſt them out of Gods fauour; ſome hold it as a generall and common poſſibility againſt all Gods children, that Sathan may ſeparate them from the loue and fauour of God; and they plead hard for it too; but theſe are but the Diuels pleaders & Proctors againſt God; and wherein can they do better ſeruice for the Diuell againſt God, and againſt his wiſdome, and power, and mercy, and truth, and promiſes? what better Aduocates can there be for hell, than theſe Papiſts, and Arminians, and others, that hold this blaſphemous errour, are? They doe highly aduance and magnifie the kingdome of darkeneſſe, and aſcribe more to it, than to the kingdome of light, aſcribing a preuailing power to the kingdome of darkneſſe againſt the kingdome of light; for, is not euery true beleeuer a member of the kingdome of light? If therefore the euill Angels can ſeparate any one true beleeuer from the loue of God in Chriſt, then the kingdome of darkeneſſe ſhall preuaile before the kingdome of light: Oh blaſphemous, impious, and odious conceit!

2. Secondly, it is for reproofe of ſome others, that are onely fearefull and timerous of their owne parti-

particular eſtate, that ſay in themſelues, oh! ſurely I ſhall fall away from God; though the Diuel be not able to plucke away others from God, yet he may plucke mee away; the wicked fiend haunts me ſore, and ſurely he will plucke me away from God before he hath done with me. Poore ſoules, they would faine come neerer to God, and bee better perſwaded of their eſtate, but they dare not bee ſo bould, or cannot be ſo ſtrong. Well, come and let vs reaſon together: Sathan thou ſaieſt, will neuer let thee alone, he is alwaies tempting thee, and therfore he will at laſt ſurely pluck thee away from God: Oh thou of little faith, why doeſt thou thus vexe and wrong thy ſelfe? why wilt thou giue ſentence with thine enemy againſt thy ſelfe? Is it not enough for the Diuell to brag and boaſt that he can pul thee out of Gods hands, but thou wilt beleeue him, and giue ſentence on his ſide, and ſay as he ſaith? Tell mee, hath not God kept thee from him hitherto? and wilt thou diſtruſt him now, whoſe truth and ſauing mercy thou haſt had ſo long experience of? Doeſt not thou thinke in thy conſcience, that the Diuell hath alwaies done his worſt againſt thee, euer ſince thy firſt conuerſion? and yet through Gods mercy he hath not preuailed hitherto, to *ſeparate thee from the loue of God in Chriſt Ieſus*, but thou art ſtill preſerued; why then doſt thou diſtruſt that he ſhall preuaile hereafter? God is as ſtrong to vphold thee as euer hee was; thy ſelfe, if thou beeſt a true beleeuer, doeſt daily grow in grace, and ſo art more able to ſtand faſt euery day than other,

other, th ough happely thou feeleſt it not; and the Diuel is weaker and more heartleſs euery day than other againſt thee, as hauing laboured in vaine all this while, why therefore art thou thus diſcouraged? beleeue not Sathan, check thy ſelfe for this vnbeleeuing heart, and gather better ſpirits, and put on more comfortable reſolutions, caſt thy ſoule and ſtate confidently on the Lord in faith in Chriſt, and in obedience to his will, aſſure thy ſelfe that thou being a beleeuing ſoule, God hath ſet his marke vpon thee, and therefore reſt thou vpon him, and all theſe euill Angels ſhall neuer be able to plucke thee out of the protection of his loue in Chriſt.

Vſe 2. The ſecond vſe is for comfort; here is matter of ſound and ſingular conſolation to all true beleeuers. Firſt, againſt euill Angels themſelues; ſecondly againſt their temptations; thirdly, againſt our ſinnes: Sathan is the euill Angell, his temptations are his inſtruments whereby hee workes, and ſinne is his worke; here is our comfort, that neither Sathan himſelfe, nor his inſtruments, nor his workes, ſhall euer preuaile againſt vs, to plucke vs away from God. Firſt, here is matter of comfort againſt Sathan himſelfe, and all the aduantages he hath againſt vs; fear them not, for they ſhall neuer bee able to caſt thee out of the eſtate of grace, and of Gods loue. Lift vp thy heart & conſider how God hath furniſhed thee with particular comforts againſt all the particular aduantages that the euill ſpirits haue againſt thee: Firſt, thou wilt ſay, the euill Angels are very many, true, but what

what then? Did not Chriſt euen with one word caſt out a legion of Diuels at once out of one man? *Mark.* 5.8. then neuer feare them for their multitude; that one onely God is infinitely more than innumerable Diuels; Yea, but ſecondly, they are very ſtrong: It is true, Sathan is the ſtrong man indeed, but Chriſt is a ſtronger man, *Luke* 11.22. and ouercommeth him. The Diuell is a roaring Lyon. It is true, yea, but Chriſt is a Lyon too, and a ruling and raigning Lyon, he is the Lyon of the Tribe of *Iudah*, the royall Tribe; he rules all, and he makes that other Lyon the Diuell, when he comes in preſence, to cry out and roare for feare and anger. *Luk.* 4.33. 34. an vncleane Diuell cried out with a loud voice, ſaying, *Oh! what haue we to doe with thee? &c.* therefore neuer feare them for their ſtrength: Yea, but thirdly, they are very malicious againſt vs: what then? God is very louing and gracious to vs. If the King fauour any man, & carry a ſpeciall loue towards him, what though the ſubiect hate and maligne him, the Kings fauour will keepe him far enough out of the reach of their malice? and is not the loue and fauour of God to his children a farre greater ſhelter from the Diuels malice? Fourthly, yea, but they are very ſubtile; what though they bee? There is no ſubtilty can ſtand againſt God: Chriſt is our wiſdome, 1. *Cor.* 1.30. and therefore what need wee feare their ſubtilty? Yea, but they are very actiue and nimble, they can ſpeedily paſſe from one place to another; what then? God is alwaies preſent in all places alike;

ſoeuor thou art, God is there preſent and ready to keep thee, before euer the Diuell can come at thee to annoy thee: Yea, but ſixtly, they are very buſie and watchfull, they ſleepe not: It is true, behold alſo, *He that keepeth Iſrael neuer ſlumbreth nor ſleepeth.* The Diuell alwaies watcheth ouer vs for euill, and not for good; but our heauenly Father alwaies watcheth ouer vs for good, and not for euill, therefore feare them not: Yea, but ſeuenthly, they are very well prouided and appointed againſt vs; It is true, but I hope heauen is better appointed and furniſhed than hell: What is all their prouiſion to the prouiſion of the Lord of Hoſts, that hath all creatures of heauen and earth at his full command? Yea, but eightly, they haue very much experience: Yea, but what is their experience which they haue gotten in ſome fiue or ſix thouſand yeares, to match with the knowledge and wiſdome of God, which hath beene from all eternity? The Diuell knowes vs, & our faſhions and diſpoſitions, but as a ſpie, and as a captious cenſurer: but God knowes vs as our Maker and Ruler, and gracious diſpoſer of all our waies; why therefore ſhould wee feare Sathan for his long experience? Yea, but laſtly, they are very dangerous: It is true, where Sathan rules hee is ſo, but God will plucke his children out of their pawes and clutches, as a prey to himſelfe, and make them dwell ſafely vnder the ſhadow of his wings; why then ſhould wee be diſcomforted at the dangerouſneſſe of theſe enemies? Therefore feare none of theſe aduantages which the euill

ſpirits

ſpirits haue againſt vs, for we ſee we haue particular comforts in Scripture againſt them all. Wherefore all you that are true beleeuers, comfort your ſelues in God, your eſtate is good, and your ſaluation ſure through Gods mercy, euen againſt all the Diuels in hell; And therefore let vs bee perſwaded reſolutely of it, and comforted throughly by it, and bleſſe God for euer for it, through Ieſus Chriſt.

Secondly, this ſerues alſo to comfort vs againſt the temptations of Sathan, which are his engins and inſtruments: ſurely wee are in ſafety againſt theſe alſo; for if the euill ſpirits themſelues cannot plucke vs from God, but that we are in ſafety againſt them, then comfort your ſelues, ye are in ſafety alſo againſt all their engins too; all their temptations ſhall not doe it. I doe not ſay that Gods children ſhall not be tempted at all, for they muſt neuer looke to bee free from temptation while they are on the earth, if they be Gods children; but I ſay, here is a warrant for vs, that wee ſhal neuer be vtterly ouercome by Sathans temptations. Tell me, thou true-beleeuing ſoule, that haſt true faith, though it be but little, art thou perſwaded that God loues thee in Chriſt? Thou wilt ſay yes, I am; why, then tell me further, If God do loue thee, canſt thou euer think that God wil euer ſuffer thee to be caſt away by a ſcuruy temptation of a curſed Diuel? I aske it thee again; If God do loue thee, canſt thou euer thinke that God will ſuffer thee to be caſt away by any ſcuruy temptation of a curſed Diuell? No, he cannot, nor hee

will not; it is as impossible, as for heauen to bee swallowed vp of hell; *God knowes how to deliuer his* (saith the Apostle): either God wil preuent the temptation, that wee shall not be tempted at all; or if we be, God will quallifie the temptation, that it shall not be too strong against vs; or else he will giue vs strength against the strongest temptation, that it shall not bee too hard for vs; or if wee be ouermatched with the temptation for a while, yet God will recouer vs by his Spirit, and make vs to take better hold of him for the time to come, and so the issue shall be good: All this God hath past his word for, 1. *Cor.* 10. 13. *God is faithfull, which will not suffer vs to be tempted aboue that we are able, but wil euen giue an issue with the temptation, &c.* God hee pawnes his faithfulnesse for the confirmation of it, therefore let vs embrace this heauenly truth, and build surely vpon it, and take sound comfort in it, and then we shall most surely be safe against all Sathans temptations.

Thirdly, it is comfort to vs against our sinnes; they are the Diuels workes, and these shall not separate vs from God wholly: For some man might say, *Paul* thou tellest vs all this while that the euill Angels shall not separate vs from God; but what comfort is this? *Our sinnes they doe separate vs from God*, *Isay* 59. 2. what sayest thou to them? But the Apostle knew what he said; for if wee be safe from the euil Angels themselues, then surely wee are safe from their workes; if any thing can separate vs from God, then sinne can; and

and if ſin can, then the euill Angels can: But the euill Angels cannot, and therefore ſinne, which is their worke, cannot: So farre as ſinne preuailes, ſo farre it may ſeparate vs; if it preuaile for a time, then it ſeparates vs for a time from God, that is, in our ſenſe and feeling, but ſuch breaches are made vp by daily repentance, faith, and Chriſts interceſſion; but if it preuaile for euer, then it will ſeparate vs for euer from God; but they cannot preuaile ouer the faithfull for euer. But when the Apoſtle tells vs, the euill Angels ſhall neuer ſeparate vs from God, it is as much as if he had ſaid, that God wil not ſuffer vs to be wholly ouercome of ſinne, 1. *Ioh.* 3. 9. nor to fall into thoſe ſins that may ſeparate vs wholly from him; for then the euill Angels may ſeparate, if ſinne may, which is their worke. Here is the loue of God in Chriſt; firſt, Gods loue, and loue couers a multitude of ſinnes, it is ſo with men, much more with God; and ſecondly, Chriſt Ieſus, hee takes away our ſinnes: and hath pulled downe the partition wall of our ſinnes, that they cannot ſeparate vs from God: So wee ſee that neither the euill Angels themſelues, nor their temptations, nor ſinne can euer ſeparate vs from God. Theſe comforts God affords vs in his word for his children, and therefore let vs take hold of them: And now that we are to come to the Sacrament, what vſe are we to make of it? The Sacrament is a ſeale of Gods Word; then make this vſe of it, to ſeale vp that Word to our ſoules that wee haue now heard: The Sacrament ſeales and ſweares to vs, that all is

true that God ſaith in his Word; the Sacrament is a pledge and token that God giues vs of the truth of his Word: Haſt thou heard then, that all the euill Angels with all their power and malice, ſhall neuer be able to ſeparate thee from the loue of God in Ieſus Chriſt? then now receiue the Sacrament as a ſeale therof, that as verily as thou receiueſt the Bread and Wine, ſo truely doſt thou receiue the Body and Bloud of Chriſt, that is, the benefit and the merits thereof, the loue and mercy of God in Chriſt, and therefore take Chriſt here, and take all things with him; He that giues thee Chriſt in the Sacrament, giues thee all things with him, *grace, mercy, peace, comfort, forgiueneſſe of ſins*, & what not? Therfore let vs now make vſe of the Sacrament to ſealvp the truth of Gods Word to vs, that we haue now heard, and let vs intreat God to ſtir vp our hearts to a holy vſe of it, that ſo it may aſſure vs of the certainty of our ſaluation, & let vs not liſten to Sathan, but let vs hearken to God in his Word and Sacrament, that ſo wee may ſtand faſt, and *hauing fought a good fight, and finiſhed our courſe*, we may enioy the Crown of life, which God will giue vs at that day.

Vſe 3. The laſt Vſe is for inſtruction, teaching vs to vſe the meanes for the procuring and enioying of this ſafety; for though it be certainly confirmed, that the euill ſpirits ſhall neuer preuaile againſt vs, neither by themſelues, their temptations, or ſinnes, to *ſeparate vs from the loue of God in Chriſt Ieſus*; yet ſuch meanes muſt of neceſſity be vſed, wherby this end may be attained vnto: and take this

this for a warning, that they that are not carefull to vſe the meanes in ſome true meaſure, may iuſtly ſuſpect, that as yet they haue not any knowne intereſt in this priuiledge: And therefore here wee muſt learne, firſt, what we are to auoide; ſecondly, what we are to do, that ſo we may enioy this ſafety; and thirdly, the meanes to helpe vs in both theſe. Firſt, what wee are to auoid; and firſt, doe not thou dare them nor prouoke them: It is not good to prouoke Waſpes and Hornets, but it is much worſe to prouoke Diuels. Some rude people will dare the Diuell, and challenge, and bid the wicked fiend to come if he dare, and to doe his worſt, &c. Silly wretches, the Diuell laughs at them to ſee how foole-hardy they are againſt him, that hath them in his clutches already: Nay beloued, theſe enemies are eager enough againſt vs of themſelues, they need no prouocation; as long as hee is the challenger of vs, and giues the on-ſet on vs, wee haue our warrant to fight againſt him, and a promiſe of protection & deliuerance: But when we are the challengers, & giue the on-ſet vpon him, if euer we be foiled as vſually it ſo falls out, it was our own ſeeking, and wee haue our mends in our owne hands. Secondly, raile not at him, nor reuile him; though he come againſt thee as *Goliah*, raylingagainſt the liuing God, curſing and blaſpheming, yet do thou goe againſt him as *Dauid*, peaceably and holily in the Name of the Lord of Hoſts, and then be ſure of victory; Learne of the Arch-Angel, *Iud 9. Not to raile againſt the Diuel*, but ſay as hee ſaid, *The*

Lord

Lord rebuke thee; and if it be ſpoken in faith, it is the ſoareſt ſneape, that thou canſt giue him: not I defie thee, auaunt curſed fiend, and ſuch like; theſe are but bug-beares: but this, *the Lord rebuke thee*, being vttered by faith on earth, and anſwered by audience in heauen, quailes him ſoundly. Thirdly, reaſon not with him, if once hee can bring thee to parlee with him, as he did *Eue*, then he hath halfe catcht thee already; He is a cunning Sophiſter, hee will put many trickes and fallaſies vpon thee: and he is a ſtrong reaſoner; no man is able to anſwer him in reaſon, though he ſhould vſe no deceit. Fourthly, beleeue him not, whatſoeuer he ſaith: wilt thou beleeue a common lyer? he is the common father of lyes, and of lyers too; though hee ſpeake truth, beleeue him not in the ſpeaking of it, for he hath ſome ſiniſter intent in it, and ſo he lies euen in ſpeaking truth. This is the firſt in-let of Sathan into the heart, to beleeue his ſuggeſtions, and therefore beleeue nothing that comes from him, hold him not parlee, and hee ſhall neuer hurt thee. Laſtly, giue no way to him, no not in the leaſt paſſage; he is a ſubtile ſerpent, if he get in but the head, but the faſtening of an euill motion vpon thee, he will ſoone winde-in the whole body.

Secondly, here wee muſt learne what is to bee done, that we may be in ſafety againſt theſe euill ſpirits.

Firſt, we muſt ſtand faſt.

Secondly, we muſt reſiſt; but you will ſay, what cares he for any reſiſtance? yes, he doth, *Iam.* 4. 7.

Reſiſt

Reſiſt the Diuell, and he will flye from you. 1. *Pet.* 5. 8, 9. *Your aduerſary the Diuell, as a roaring Lyon walketh about ſeeking whom he may deuoure.*

Thirdly, here we muſt learne the meanes, both how to auoide, and how to doe theſe things:

The firſt is Reſolution.
The ſecond is Strength.
The third is weapons; ſpecially *Sword* and *Buckler*, the *word* and *Faith*.
The fourth is Skill.
The fift Courage.
The ſixt Watchfulneſſe.
The ſeuenth Prayer.
The eight Patience.
The ninth Perſeuerance.

FINIS.

The first Table, shewing and directing vnto the things of speciall obseruation handled in this Treatise.

Communion with God, two-fold, { 1. Generall. 2. Speciall.

True beleeuers are partakers, not only of Gods b'essings and gifts, but also of his nature, and being; and how. p. 10.

The true beleeuer is ioyned to euery person in the Godhead. ibid.

The maine reason why God maketh vs one with him, is his loue. 11

How Christ maketh our communion with God. 12

All the exercises of Gods communion with vs, and all the exercises of our communion with him, are carried by the Spirit: and how. 13

Christ is a Sauiour to none, but such as are or shall bee in him, and he in them; they in him by faith, he in them by his Spirit. 15. 16.

Two euidences of a true communion with God. 17. 18

How communion with God may be maintained, and encreased. 21. 22

A threefold loue wherewith God loueth his children. 27

Gods loue in our spirituall vnion performeth such offices as aboundeth, and what they are. 27

How Gods loue ouer his, is like a Banner. 29

All the good which God doth to any of his creatures, is meerely of his loue and good will towards them. 30

The communion betwixt God and the faithfull, is such a one as is the head and the members, the father and the child, the husband and the wife: and how. 30. 31

How all that is in vs of our selues, is against our communion with God. 32. 33

Mans merits confuted. 33. 34

Fiue duties which the loue of God should prouoke vs vnto. 34 36. 37

Foure markes whereby wee may know whether God loue vs or no. 35. 36

It is the greatest signe of Gods wrath, to let vs liue and dye in our sinnes. 35

How a man may know whether he loue God. ibid.

How a man may know whether afflictions bee chastisements, or iudgements to him. 36

How a man may keep in Gods loue, and what he is to doe to that end. 38

The excellency of a true beleeuers communion with God, laid downe in foure things. 40. 41

The names Christ *and* Iesus, *opened and explained.* 43

How Gods loue, and some actions thereof, be both in Christ and for Christ, and how his loue, and some actions thereof bee in, but not for Christ. 44

God hateth not onely the worke but also the workers of iniquity. 48

Mediation of Saints, and merits of man confuted. 51

The miserable estate of those that are out of Christ. 51. 52

The blessed estate of those that are truly in Christ. 53

How we may get to bee in Christ. 54. 55

The wonderfulnesse of the loue of God to his chosen, set out in fiue things. 57. 58

To be sorted with Christ in any estate whatsoeuer is comfortable to the beleeuing soule. 59

The title, Lord, *as it is spoken of Christ, opened.* 62

The Lordship of Christ ouer the Church in foure tearmes, and what they are. ibid.

How the tearme, Lord, *giuen to Christ, proueth him to bee*

be God. 69
Christ-Lord, without Christ-God, is no Lord at all. 70
The wicked haue nothing to doe with Christ as a saiuing Lord. 70
The honour of the faithfull, in that they serue the Lord Iesus Christ 72
Against how many things, this that Christ Iesus is their Lord comforteth the faithfull. 74
The duties we are to practise, both in doing and suffering, seeing Christ is our Lord. 76.77.78.79
What it is to be in the loue of God, and in the state of grace. 82.83.84
How all things in God are for this, that true beleeuers cannot fall vtterly from the state of Grace. 90.91
The Popish, Lutheran, and Arminian opinion of falling vtterly from grace, confuted. 92.93
How far a true beleeuer may fall: and that when hee doth fall, hee doth neuer fall finally nor totally, 93. 94.
Six things to be vsed, that we may perseuere in grace. 98. 99.100.
Fiue rules to be obserued in our resolutions of good, that they may stand. 99
Speciall reuelation is neuer of false things: and why. 106
Paul *had not his certaine perswasion, that neither he, nor any of the faithfull should fall from the loue of God, by speciall reuelation, but by the liuely power of a iustifying faith.* 106
Euery Christian doth not attaine to that high straine of confident perswasion of Gods loue, which Paul *attained vnto.* 107
One and the same beleeuer hath not alwaies a confident perswasion alike. 107.
God giueth, and man receiueth his Spirit, in the act of true conuersion: and how. 112
Faith and doubting cannot stand together, but with strife and contradiction one against another. 114
Popish doubting confuted. 115
There is doubtings sometimes in the best of Gods

children. ibid.
Eight euils that follow vpon Popish doubting. 116. 117
Faith, a matter of our vnderstanding, as well as of our will. 118
Faith, the true ground of hope. 119
Eight waies and means how assurance of Gods loue and eternall life may be gotten. 120. 121. 122.
All afflictions shall not bee heaped vpon euery one of Gods children in seuerall, but they shall bee distributed and parted amongst them all in common. 128
Afflictions doe not befall all Gods children alike. 128
The strongest Christian shall bee sure to haue as many afflictions as he can beare; and the weakest Christian shall be sure to haue no more than he can beare. 128
Afflictions that befall Gods children, shall not bee powred vpon them all at once, but tendred to them by little and little. 129
Gods people in all their afflictions shall haue many comforts and helpes proportionably supplyed by God, whereby they shall bee enabled both to vndergoe and ouercome them. 130
Afflictions are as the gate to the kingdome of God. 132
In what sense, and how a christian life is an easie life. 138
To condemne the righteous for their afflictions, is a foolish ignorance, and beastly censure. 139
Fiue things to be laboured for, that wee may prepare to beare afflictions. 143
How Christians may lawfully propound to themselues, and meditate of dangers beforehand. 148. 149
How distressed beleeuers that sigh, groane, and mourne vnder the burthen of their afflictions, may, and do insult and reioyce ouer them. 151. 152
There is no true courage to be found but in true beleeuers. 161
Seuen causes why men labour not for assurance of Gods loue, and their saluation, 162. 163. 164. 165
The least knowne sinne, cherished and fauoured in a man, and assurance of saluation, can neuer stand together. 165

Two motiues to moue vs to looke that our assurance of Gods loue and saluation be sound. 166.167

A true beleeuer is sure to be tried to the vtmost either liuing or dying. 167

Foure markes whereby a man may know, whether his assurance be sound. 167.168

How life endangers Gods child two waies. 172.173

How death endangers Gods children. 174

How farre the childe of God is in safety against all dangers of life and death. 175

Foure euills that men are subiect vnto in the dangers of life and death. 176

God is the Lord of life and death. 181

Gods people in life and death, are vnder the custody of the blessed Angels, by Gods appointment. 182

Life and death are the friends of, and for the good of Gods children. 183

Death and life are sweetned to Gods children, by the life and death of Christ. 183.184

How wee may apply our selues vnderstandingly to God in life & death, laid down in foure things. 187.188.189

Foure preseruatiues, that the comforts of this life may not drawe vs from God. 188

Foure meditations to stay vs, that afflictions and crosses may not hinder vs, nor draw vs from Gods seruice. 189

To desire death for worldly discontentments, is desperate and euill. 191

Meditations to stay vs against feare of death it selfe, the time, kind, and consequents of death. 192

Christ Iesus his soule at his death went into paradise for vs. 193

What the relation and communion is, that is betweene the Angels and true beleeuers. 198

The dangers that may befall true beleeuers, by the good and holy Angels: and how. 198.199

The good Angels will not hinder the saluation of Gods people, if they could, and if they would, yet they could not. 204

Foure

Foure engagements why the good-Angels will not hurt the godly ones. 203

The good Angels are vpheld by Christ, or else they are as changable by nature as the euill Angels were. 205

Two bars wherby the good Angels are vtterly disabled from hurting the godly in the state of grace, if they would. 206

What is to be thought of them that worship Angels, and particularly of the Popish Church & Religion, that both teach and practise so; by this they are cut from the head Christ. 207

Christians, though they debase themselues, yet they must take heed of debasing God. 210

How we are to carrie our selues, that the good Angels may doe vs good, laid downe in eight things. 211.212.213

To worship the good Angels is the way to incense them against us. 214

What the euill Angells, or Diuels are. 219

How the Diuels are enemies to God, to man, to all creatures, specially to Christ Iesus, and Gods children, and to all grace and goodnesse. 219.220

How the Diuels are fitted against Gods children, laid downe in nine things. 219.221.222.223.224.

How the Diuell annoyeth vs, laid downe in fiue things. 224.225.

How farre the Diuels may endanger vs. 226

Christ is Sathans vanquisher, and the Captaine and Protector of Gods people. 231

Papists, Arminians, and others, aduocates for hell. 232

Three things to be auoided, that we may be safe against the Diuell. 241

Two things to bee done, that wee may bee safe against the Diuell. 242

Nine meanes how to auoide, and doe the things aforesaid, that we may be safe from Sathan. 243

The

The second Table, directing vnto the chiefe places of Scripture quoted and expounded in this Treatise: The letter *c.* notes the chapter, *v.* notes the verse, *p.* notes the Page, and *ps.* the Psalme.

Gen. cap. 3 ver. 15. pag. 226.
Deuter. cap. 32. ver. 39. pag. 181.
Iob. cap. 7 ver. 12. pag. 135. cap. 5. ver. 19 pag. 175. cap. 23. ver. 16. pag. 177. cap. 5. ver. 26. pag. 192.
Psalme 125. ver. 1. pag. 85. psal. 94. ver. 19. pag. 130. psal. 44. ver 22. pag. 133. psal 73. ver. 12, 22. pag. 140. psal. 112. ver. 7. 8. pag. 151. psal. 46. ver. 1, 2, 3. pag. 152. psal. 27. ver. 1, 2, 3, 14 pag. 152. psal. 91. ver. 1, 2, 3, &c. pag. 153. psal. 23. ver 4. pag. 176. psal. 73. ver. 23, 24. pag. 180. psal. 66. ver. 9. pag. 181. psal. 116. ver. 15. pag. 181. psal. 91, 10, 11, 12 ver. 182. & p. 203. ps 34. ver. 7. pag. 139. 211. psa. 103. ver. 20, 21. p. 205.
Canticles cap. 2. vers. 4. pag. 29.
Isaiah cap. 14. vers. 10. 12. pag. 153. cap. 43 vers. 1. 2 pag. 154 cap. 28. vers. 18. pag. 159.
Ieremiah cap. 31. vers. 3. pag. 28.
Lammentation cap. 3. vers. 39. pag. 134.
Ezechiel cap. 16. vers. 8. pag. 11.
Daniel cap. 16. vers. 16. 17. pag. 160. cap. 7. vers. 10. pag. 198.
Hosea cap. 11. vers. 1. 4. pag. 28.
Matthew cap. 1. vers. 23. pag. 12. cap. 3. vers. 17. pag. 45. cap. 7. vers. 25. p. 86. c. 13. v. 5, 6. p. 100. c. 20. v. 23. p. 128. c. 16. v. 24. p. 131. c. 6. v. 10. p. 199. c. 8. v. 10. p. 201. c. 16. vers. 18. pag. 228.
Luke cap. 1. vers. 43. pag. 66. cap. 6. vers. 48. pag. 98 cap. 14. vers. 28. pag. 131. cap. 13, vers. 2. 3. pag. 140. cap. 19. vers. 10 & cap. 11. vers. 21. 22. pag. 222, 223. and 232. cap. 22. vers. 42. pag. 131.

Iohn cap. 17. verſ. 20. pag. 12. cap. 20. 27. 28. pag. 14 cap. 3. 16. pag 29. cap. 17. verſ. 23. ibid, cap 17. v. 23, & 26, p. 46. c. 20, v. 13. p. 66. c. 20. v. 28. p. 67. c. 17 v. 6. p. 68. c. 6. v. 47. p. 87. c. 10. v. 27, 28. p. 87. c. 16 v. 33. p. 135. c. 1. v. 51. p. 205.

Acts cap. 2. v. 36. p. 63. c. 14. v. 22. p. 132.

Romans cap. 11. v. 19. 20. p. 13. c. 7. v. 25. p. 65. c. 4. v. 21. p. 111. c. 8. v. 16. p. 113. c. 8. v. 36. p. 133. c. 14. 8. p. 179. c. 14. ver. 9. p. 184.

1. Cor. c. 6. v. 17. p. 10. c. 6. v. 11. 15. p. 20. c. 8. v. 6. p. 65. c. 2. v. 10. to 16. p. 113. c. 15, v. 57. p. 66. c. 11. v. 10. p. 214.

2. Cor. c. 5. v. 19. p. 46. c. 1. v. 22. p. 113.

Galath. c. 4. v. 6. p. 13. c. 1. v. 6. p. 200.

Epheſ. c. 4. v. 15. 16. p. 31. c. 1. v. 6. p. 47. c. 1. v. 13. 14. p. 112.

Phillip. c. 1. v. 20. p. 180.

Colloſ. c. 1. v. 15. 17. p. 8.

Hebr. c. 2. v. 14 p. 8. c. 2. v. 11. p. 13. c. 10. v. 22. p. 108. c. 1. v. 14. p. 202.

2. Pet. c. 1. v. 4. p. 10

1. Iohn c. 3. v. 2. p. 109, c. 5. v. 10, 11. p. 110.

Reuel. c. 5. v. 9. p. 12. c. 12. v. 7. to v. 11. p. 229.

FINIS.

TRINITY COLLEGE LIBRARY CAMBRIDGE